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New Orleans, 1882.

Reporter Times-Democrat.

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OF THE

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OF

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HISTORY

— OF THE —

St. Louis Cathedral,

OF NEW ORLEANS.

BY LOUIS J. LOEWENSTEIN.
REPORTER TIMES-DEMOCRAT.

PUBLISHED BY
THE TIMES-DEMOCRAT.

NEW ORLEANS:
1882.

TO THE PUBLIC.

The "History of the St. Louis Cathedral of New Orleans" was originally intended as a sketch for a Sunday edition of the TIMES-DEMOCRAT, but its length precluded its being published in that journal, either as a whole or serially. It was, therefore, concluded to issue it in pamphlet form.

The sketch is intended to be purely historical, and, though relating to a religious institution, was not written as a religious sketch *per se*.

Respectfully,

LOUIS J. LOEWENSTEIN.

History of the St. Louis Cathedral,

NEW ORLEANS.

The renovation of the St. Louis Cathedral, thanks to the liberality and generosity of anonymous friends, is now completed, and the sacred edifice, sanctified with the reminiscences of years, stands forth in majestic sublimity clothed in a beautiful new garb. It now presents an appearance worthy of a sanctuary typical of the power and grandeur of the Catholic church. The donation of the sum of money by means of which the venerable structure was enabled to assume its new garb, is involved in an air of mystery. Last spring, Rev. Father Rouxel, Administrator of the Cathedral, received a notification from M. Certe, Secretary of the *Propagation of Faith*, in Paris, stating that he had at his disposition 25,000 francs (\$5000) for the Cathedral, donated by an anonymous individual for the purpose of repairing and renovating the Cathedral. Further than this nothing is known regarding the donation, even by the clergy them themselves, the modest giver does not wish to become known, and, therefore, the world is compelled to admire his or her noble act without being able to give a token of its appreciation. The improvements were made under the supervision of Mr. A. Castaing, the architect, and the painting and ornamentation under that of Mr. Pescia.

THE HISTORY OF ST. LOUIS CATHEDRAL is almost the history of New Orleans, and certainly that of the establishment of the Catholic church in Louisiana. In giving a sketch of the structure we must, therefore, go back to the foundation of the city and follow up the incidents antecedent to the erection of the present building. In 1717, one year before the foundation of New Orleans, THE CAPUCHINS of the province of Champagne in France, seizing time by the forelock, secured for their body exclusive ecclesiastical jurisdiction over New Orleans and a large portion of the territory of Louisiana. In 1718, BIENVILLE, who was for a second time appointed Governor of the French colony, founded New Orleans. With his loyal and valiant sword he traced the site to be occupied by the Paris Church, and designated the ground upon the left upon which to build the Presbytery. Charts issued in 1727 indicate that that site is the one upon which the Cathedral now stands, and that the ground on the left is the rectangle comprised between

Chartres (formerly Condé), St. Anne and Royal streets and St. Antoine alley, the latter named in honor of FATHER ANTOINE, the first curate of the church. A wooden and adobe structure was erected under the auspices of the French Government, and in honor of the King of France, named the Church of St. Ignatius, about 1720, from which time date the archives of the Catholic Church in New Orleans.

In January, 1721, Father Charlevoix, a Jesuit missionary, reached New Orleans from Canada by way of the Illinois and the Mississippi rivers, and in his description of the infant city he sums it up as consisting of one hundred cabins, placed without much order, a large wooden warehouse, two or three dwelling houses that would not have adorned a village, and a miserable storehouse which had been at first occupied as a chapel—a *shed* being now used for this purpose. The population of the city did not then exceed 200 persons.

On the eleventh of September, 1723, a fearful tornado or hurricane devastated the colony and played particular havoc with the little city. The hospital and thirty houses were swept from the ground as though made of cardboard. Three vessels that lay in the river at the time were driven on shore, and houses and crops on the plantations, above and below the city, irreparably ruined. The wind had no respect for the sacred, as it blew into atoms the little insignificant parish church, *the first place of worship* ever erected in Louisiana. This terrible visitation plunged the colonists into such misery and despair, that many attempted to leave the colony, and it was long before the inhabitants recovered from the calamity. The ruined portions of the little city were rebuilt, and in 1724 or 1725 a new and more substantial parish church was erected—this time of brick—which served the purposes of the community for over sixty years; the venerable building surviving the ravages of time, but succumbing at last to the flames.

The territory of Louisiana at that time was divided into three grand ecclesiastical districts: The first extending from the mouth of the Mississippi to the Illinois, was entrusted to the care of the Capuchins, who were the first to administer to the spiritual wants of the people of New Orleans. The bare-footed Carmelites had jurisdiction over the second, which included the districts of Mobile, Biloxi and the Alibamons. The country, watered by the Wabash and Illinois rivers, formed the last of the three divisions, which was the especial care of the Jesuits. Churches and chapels were constructed at convenient points throughout the colony. Heretofore, the only means of worship was to assemble under the shelter of trees before large wooden crosses. The spirit of intolerance among the colonists was very strong, and this was encouraged by an edict of Governor Bienville's, issued in March, 1724, which prohibited the exercise of any other religion than the Catholic, and Jews, especially, were ordered to be expelled from the colony as enemies of the christian name.

In the fall of the same year two Capuchin friars or monks of the Order

of St. Francis, reached New Orleans from France, in the company of De Lachaise and Perrault, appointed commissioners to examine and report upon the work done by the agents and clerks of the India Company in Louisiana. De Lachaise was a nephew of FATHER FRANCOIS DE LACHAISE, a celebrated Jesuit, who, as the Confessor of Louis XIV, was firm and consistent enough to withhold absolution from the royal penitent until he would either abandon or marry the celebrated Madame de Maintenon. Many of the best families of our city and State bear in their veins the blood of de Lachaise, the commissioner. The India Company, under whose auspices Louisiana was colonized and New Orleans founded, entered into an agreement, in this year (1724), with the ORDER OF THE JESUITS, by which envoys and missionaries were obtained for the upper part of the province, where priests were most in demand.

A new treaty was entered into with the Jesuits on the twentieth of February, 1726, annulling that of 1724, stipulating an allowance of 1800 livres for the services of Father Beanbois, the Superior of the Jesuit missionaries, who had come over from France with them in 1724, and dividing a gratification of 3000 livres among the latter for their past services. Father Petit, the Superior of the Jesuits, was permitted to reside in New Orleans, but could not exercise any ecclesiastical functions without the permission of the Superior of the Capuchins, under whose spiritual jurisdiction New Orleans was placed. He was to be furnished by the company with a chapel, vestry room and a house and lot, for his accommodation and for the temporary use of such Jesuits as might arrive in New Orleans on their way to their posts in the northern portion of the territory. The Jesuit missionaries were conveyed to Louisiana at the expense of the India Company, and they were each paid a yearly salary of 600 livres (\$133 33) with an extra annual allowance of 200 livres (\$44 44) for the first five years. Each missionary received at the start an outfit of 450 livres (\$100) and a chapel, and at each mission either money or goods were furnished to defray the expense of building the chapel and presbytery. The Jesuit lay brothers received their passage and a gratification of 150 livres (\$33 33), but no salary. The house and chapel constructed for the Superior in New Orleans, was situated upon a concession of ten arpents of land fronting on the river a little above what is now Canal street. The Jesuits improved the front of their land with a plantation of the myrtle wax shrub, and remained upon it until their expulsion in 1764.

Arrangements of a similar character were made with the Capuchins and the treaty with the Carmelites having, for some reason unknown, been cancelled, the ecclesiastical district heretofore under their charge was added to that of the Capuchins, and thus the latter obtained spiritual supervision over the entire lower portion of the territory. FATHER BRUXO, their Superior, was appointed Vicar-General by the Bishop of Quebec, in whose diocese the territory of Louisiana was then includ-

ed. He acted as curate of the parish, with the assistance of two monks as vicars. A third monk was chaplain to the military force in New Orleans, and another at the Balize. Curates were also stationed at Mobile and Biloxi in place of the deposed Carmelites, and at *Cotes d'Allemands* (German Coast) and Natchitoches. A monastery, erroneously called convent, was erected for the Capuchins, resident in New Orleans, on the square below the church, the site of the present presbytery.

On the thirteenth of September, 1726, an agreement was also made with two Ursuline nuns of the Convent of Ronen, named Marie Frangoise Tranchepain, known as Sister St. Augustin, and Marie Anne le Boulangier, known as Sister St. Angelique, with the assistance of Mother Catharine Bruscoli, of St. Amand, and four other nuns of their order, to take charge of the education of the young girls of the new colony and to nurse the sick in the hospital. According to contract they were to reside permanently in Louisiana; were to be transported with four servants, at the cost of the company, and to receive as a gratuity, before their departure, the sum of 500 livres. The Ursuline nuns embarked with Jesuit missionaries in a company ship, and arrived in New Orleans in the summer of 1727. The hospital, then situated at the corner of Chartres and Bienville streets, was put in possession of the nuns upon their arrival, and they resided in it until a more convenient dwelling could be built for them. The company conceded to the hospital a tract of land on the side of the city opposite the Jesuit plantation, fronting eight acres on the Mississippi and forty in depth, as a plantation to supply the wants of the Ursulines and to afford them a sufficient remuneration for their services in the hospital. Each of the nuns received 600 livres a year until their plantation was in full cultivation. In the agreement made with them by the India or Western Company, it was expressly stipulated that, if they ceased to serve in the hospital as agreed upon, they would forfeit their plantation and the immovables attached to the hospital, and retain only the negroes and other movables.

Soon after the arrival of the nuns the India Company laid the foundation of a very large edifice for a nunnery in the lowest square on the levee, on Comde street (now Chartres), between Barracks and Hospital streets, and a military hospital was built near it. The nuns removed to their new quarters in the latter part of 1730, when it was completed, and continued to occupy it until 1824, when they moved to their present more spacious and delightful retreat on the banks of the river below the city. At that time it was three miles from the city walls. Up to the time of the construction of this convent the old one was *the largest house in Louisiana*.

In a private letter to President Jefferson, December 27, 1803, Gov. CLATBORNE writes: "I yesterday paid a visit of ceremony to the Ursuline Convent and returned deeply impressed with its value and importance. There is a Lady Abbess or Superior and eleven nuns, who devote themselves to the education of girls. They, at present, accommodate 73

boarders and 100 scholars. The children of the opulent of Louisiana and a number from Mississippi, here receive instruction; nor do they close their doors on the poor. Many are here received gratuitously and treated with the greatest kindness by these benevolent women. The society was, under the Spanish dominion, much larger, but many of the nuns, on the transfer of Louisiana to France, shocked by the incidents of the French revolution, sought an asylum in Havana. A number of these, I am informed, will soon return, confiding in the protection of our government."

The old convent, now occupied by the Archbishop as a residence, was occupied by the State Legislature in 1831, as a place of assembly, on account of the destruction of the State House, and used by them until 1834, when they removed to the building formerly used for the Charity Hospital. The Ursulines have long since ceased to be connected with the Charity Hospital, devoting themselves principally to the education of females. From an humble origin theirs has become one of the wealthiest religious corporations of the State. Soon after the arrival of the Jesuits and the Ursulines a house for the sessions of the Superior Council and a jail were built on the ground now occupied by the Supreme Court building.

While waiting for his successor, and governing the territory only *ad interim*, Bienville closely watched the interests of the colony and took advantage of every opportunity to turn it to the profit or advantage of Louisiana. He, jointly with Salmon, the commissary, wrote to the French government on the fifteenth of June, 1742, as follows: "It is long since the inhabitants of Louisiana made representations on the necessity of their having a college for the education of their children. Convinced of the advantages of such an establishment, they invited the Jesuits to undertake its creation and management; but the reverend fathers refused on the ground that they had no lodgings suited for the purpose, and had not the necessary materials to support such an institution. Yet, it is essential that there be one, at least for the study of the classics of geometry, geography, pilotage, etc. There the youths of the colony would be taught the knowledge of religion, which is the basis of morality. It is but too evidently demonstrated to parents how utterly worthless turn out to be those children who are raised in idleness and luxury, and how ruinously expensive it is for those who send their children to France to be educated. It is even to be feared from this circumstance that the Creoles, thus educated abroad, will imbibe a dislike to their native country, and will come back to it only to receive and to convert into cash what property may be left to them by their parents. Many persons in Vera Cruz would rejoice at having a college here, and would send to it their children."

This joint application of Bienville and Salmon for a college, was set aside on the ground that the colony was *too unimportant* for such an

establishment. What would the individuals who held the reins of government at that time say, could they rise from their graves and look upon the prosperity and importance of the colony which they snubbed in so unceremonious a manner?

In 1755 there sprang up in the colony a sort of religious warfare, which added to the distraction produced by the expectation of perils from abroad. It was called THE WAR OF THE JESUITS AND THE CAPUCHINS, and produced great excitement at the time. Innumerable squibs, pasquinades, satirical songs and acrimonious writings were circulated, and the women particularly distinguished themselves by their zeal in the cause of either party. Gayarre chronicles the history of that exciting and memorable controversy, as follows: "In the agreement entered into with the India Company in 1726, the Jesuits had taken care to procure, as an apparently insignificant favor, that their Superior might reside in New Orleans, *on condition that he should not discharge there any ecclesiastical functions, unless it should be with the consent of the Superior of the Capuchins.*" This was an entering wedge which the dexterity of the Jesuits turned to good purpose, so far as their interest was concerned. Enough had been granted to men in whom the energy of enterprise was equal to the sagacious daring of conception, and to the artful readiness of execution.

"Thus they began with obtaining for their Superior, from the Bishop of Quebec, in whose diocese Louisiana was included, a commission of Grand Vicar, to be carried into effect within the limits of the ecclesiastical jurisdiction of the Capuchins, with which they had no right to interfere, in virtue of the stipulated conditions of the contract entered into between the Capuchins and the India Company in 1717. The Jesuits pretended that this was not a violation of that contract, because their Superior did not assume to act as *Jesuit*, but as *Grand Vicar and representative* of the Bishop of Quebec in his diocese of Louisiana. But the Superior Council, siding with the Capuchins, had refused to admit and to record the nomination made by the Bishop. Nevertheless, the Jesuits had gradually usurped many of the functions of the Capuchins, in spite of the strenuous opposition to the latter, and had carried their audacity so far as to threaten to interdict their rivals altogether. The poor Capuchins, who were completely bewildered and who were wanting in the spirit and ability necessary to cope with such adversaries, contented themselves with uttering loud complaints and clamoring for the help of the government. Unluckily for their cause, they had committed the fault of acting with too much expansion of good nature towards the Jesuits.

"For instance, on the ninth of March, 1752, REVEREND FATHER DAGOBERT, the Superior of the Capuchins, had had the imprudent courtesy of inviting Father Baudoin, the Superior of the Jesuits, to give his benediction to the chapel of the hospital, built for the poor of the parish of New Orleans. Father Baudoin, the Jesuit, assented with pious alacrity to the proposition of Father Dagobert, the Capuchin, which alacrity was stimulated by the circumstance that Father Dagobert, on that occasion had, with christian meekness, offered to act, and did act as aid or assistant to the proud Jesuit that is, in an inferior capacity. Father Baudoin availed himself of this circumstance as a weapon against the Capuchins. He said that he had published his letters patent as Grand Vicar immediately after having received them, and that, although he had assumed this title and announced his determination to act as such, no objection had been raised to his causing, in this capacity, certain

publication to be made on the twenty-sixth of February, 1752, with regard to the celebration of the jubilee in the parish of New Orleans; that, subsequently, he had given his benediction, in the same capacity, to the chapel of the hospital, and that, having thus been openly recognized Vicar General of lower Louisiana, it was now too late for the Capuchins to dispute his title and prerogatives thereto appertaining. This was the question which had agitated the colony for several years, and which still remained undecided in 1755. * * * *

"But, in 1764, the Capuchins were rid of their redoubtable adversaries, in consequence of the famous *Order of Expulsion* issued by the French government against this celebrated religious order. All their property in Louisiana was seized, confiscated and sold for \$180,000, a very large sum at that time. It is well known that the Jesuits of Spain and Naples shared the same fate with those of France, and that they were almost simultaneously expelled from all the domains appertaining to those three kingdoms. It was thought that these men who held, it was said, every consideration secondary to the prosperity of their association, and whose attachment to it did not yield to that of Horatius, Scævola or Brutus, for Rome had become too powerful, and even kings had been taught to fear their doctrines, which had been represented as dangerous, and their ambition which had expanded in proportion to the vast wealth of their order. When it was subsequently abolished by the Pope himself, in 1773, the shallow multitude, whose look does not penetrate beyond the epidermis of things, thought that the mighty society created by Loyola was really dissolved; but those who were better acquainted with the prodigious organizations of the Company of Jesus, and with the vitality it derives from it, smiled at the ignorant credulity of mankind."

On the twenty-second of February, 1770, GENERAL O'REILLY, who had taken possession of the province in the name of the King of Spain, upon its transfer to the Spanish government, issued a proclamation instituting several changes. No change, however, took place in the ecclesiastical government of the province. Father Dagobert was permitted to continue in the exercise of his pastoral functions as enrate of New Orleans, and in the administration of the southern part of the diocese of Quebec, of which the Bishop had constituted him Vicar General. The other Capuchins were maintained in the curacies of their respective parishes.

The attendance of the Ursuline nuns in the hospital, according to a full obtained from the Pope, was dispensed with; their services had become merely nominal, being confined to the daily attendance of two nuns, during the visit of the King's physician. After noting his prescription they withdrew, contenting themselves with sending from the dispensary, which was kept in the convent, the medicines he had ordered. The Catholic King had directed that two nuns should be maintained at his expense, for each of whom sixteen dollars were to be paid monthly to the convent out of his treasury.

The Spanish government, deeming it a matter not merely of policy, but of necessity, for the preservation of its peculiar institutions, that the rising generation of the colony should be instructed in the Spanish language, sent over from Spain in 1772, a priest and two assistants to teach that language. In the same year four young Spanish novices arrived from Havana, who, upon taking the veil in the convent of the Ursulines, were also employed in teaching Spanish to young

females. This was the solitary instance of interest manifested by the Spanish government in the encouragement of learning during its administration of affairs in Louisiana :

GAYARRE, in his forcible and graphic manner, gives a very interesting account of the condition of Catholicism in Louisiana during the few years antecedent to the war of the revolution.

"The conflict," he says, "which had sprang up between the Jesuits and Capuchins in 1755, as to the exercise of spiritual jurisdiction in Louisiana, may not have been forgotten. The Bishop of Quebec had appointed a Jesuit, Father Baudoin, his Vicar General in New Orleans, but the Capuchins asserted that they had, according to a contract passed with the India Company, obtained exclusive jurisdiction in lower Louisiana, and therefore had opposed therein the exercise of any pastoral functions by the Jesuits. The question remained undecided by the Superior Council, which felt considerable reluctance to settle the controversy by some final action from fear, perhaps, of turning against itself the hostility of both parties, although it leaned in favor of the Capuchins. From sheer lassitude there had ensued a sort of tacit truce, when FATHER HILLAIRE DE GENOVEAUX, the Superior of the Capuchins, who, for one of a religious order, proverbially famed for its ignorance, was a man of no mean scholarship and of singular activity, quickened by a hearty and ambitious temper, went to visit Europe without intimating what he was about, and returned with the title of Apostolic Prothonotary, under which he claimed, it seems, the power to lord it over the Jesuit who was the Vicar General of the Bishop of Quebec. Hence an increase of wrath on the part of the Jesuits, and a renewal of the old quarrel, which ceased only when the Jesuits were expelled from all the French dominions. But the triumph of Father Génovéaux was not of long duration, for in 1766, the Superior Council, finding that he was opposed to their scheme of insurrection, had expelled him as a perverter of the public peace, and Father Dagobert had become Superior to the Capuchins. They lived all together in a very fine house of their own, and there never had been a more harmonious community than this one was, under the rule of good Father Dagobert. He had come very young in the colony, where he had christened and married everybody, so that he was looked upon as a sort of spiritual father and tutor to all. He was emphatically a man of peace, and if there was anything which Father Dagobert hated in this world, if he could hate at all, it was trouble trouble of any kind -but particularly of that sort which arises from intermeddling and contradiction. How could, indeed, Father Dagobert not be popular with old and young, with both sexes and with every class? Who could have complained of one whose breast harbored no ill feeling towards anybody, and whose lips never uttered a harsh word in reprimand or blame, of one who was satisfied with himself and the rest of mankind, provided he was allowed to look on with his arms folded, leaving angels and devils to follow the bent of their nature in their respective departments." * * *

The brilliant historian of Louisiana follows up his exquisite picture of good old Father Dagobert with one of the erst-while disgraced Superior of the Capuchins, and his restoration to power.

"But," continues Gayarre, "the Evil One was hovering around the walls of Eden and desolation was nigh. A short time after the province had become Spanish, and the Superior Council had been abolished, Father Génovéaux startled Father Dagobert, by his sudden appearance before him. At first the humble spirit of the old Capuchin quailed, and his heart sank within him when he saw one whose resources of mind, love of power and indomitable pride he but too well knew. But it seemed that misfortune had operated a salutary change in Father Gén-

veaux, and the outward man much belied the inward one, if *that* also was not altered, for he looked like one ready to kiss the rod of chastisement. His head was bent as it were with contrition, his eyes were lowly fixed on the ground, his hands were meekly crossed on his breast. In this posture of humiliation he informed Father Dagobert that he had returned to serve where he had formerly ruled, and he begged for admittance as an humble subordinate, into the holy house from which he had been ignominiously expelled as a Superior. With a rather faltering voice Father Dagobert uttered some words of welcome to his unexpected guest and expressed assent to the prayer. Keen, no doubt, were his misgivings, but they were soon allayed by the conduct of Father Géneveaux, who not only gave the example of submission, but who also was the very pattern of apostolic humility. He seemed to have lost sight entirely of this world, and when not engaged in the few ecclesiastical functions which were assigned to him, and which he discharged with the most exact fidelity, he was wrapped up in prayer or in study, particularly the study of the Spanish language, so far, at least, as what Father Génoveaux did could be ascertained, for he came out of his cell as little as he could; and by keeping so much out of everybody's way he, by degrees, almost ceased to be considered as a thing of life, or, if so, certainly there could not be a more harmless sort of a creature, or a more insignificant entity in flesh and blood.

"These were halcyon days indeed, the enjoying of which was only marred by the news that Spanish Capuchins were soon expected. How they would agree with their French brethren was a question which excited no little anxiety in the breasts of the latter, when, in the beginning of July, 1772, it was positively known that FATHER CYRILLO, of Barcelona, Spain, was coming with some few assistants, in the name of the Bishop of Cuba, Don Santiago José de Echevaria, to investigate into the affairs of the church and the state of religion in the colony; and on the nineteenth of the same month, which was consecrated to the celebration of a holyday, Father Dagobert, at the head of his Capuchins, and accompanied by a large crowd of people, went in procession to the levee in front of the public square, where Father Cyrillo and his companions were received with due honors and with great demonstrations of joy.

"The next day the Spanish priests were presented to the Governor, to whom Father Cyrillo delivered his credentials and the letters addressed by the Bishop to that fugitive. GOVERNOR UNZAGA expressed still warmer satisfaction than the people at the arrival of these ministers of peace and instructors in morals and religion, and declared publicly to Father Cyrillo that he was ready to make use of all the powers with which he was clothed to carry into execution the sacred instructions and mandates of his Grace, the Bishop of Cuba. On the very day of the arrival of the Spanish priests in the colony, Father Génoveaux doffed the garb of humility and submission which he had assumed, and proudly raising his head told Father Dagobert, in an insulting tone and very abusive language, that a radical change would soon take place; that profaneness, wickedness and dotage would speedily be driven out of the convent and of the country, to yield their usurped power to virtue, learning, religion, active zeal and pious labor. He further added, that the avengers of his wrongs had come at last, and that now was the turn of his enemies to tremble. In order to carry his threats into execution he immediately ingratiated himself with the Spanish priests, and being much their superior in intelligence and energy, he became their secret advisor and the prompter of all the maneuvres and attacks, from which the French Capuchins had to suffer.

"Having landed on the nineteenth of July at New Orleans, Father Cyrillo lost no time in prying into the Lord's vineyard, and on the sixth of August communicated to his diocesan at Havana the result of his observations. On the fourteenth of September, 1772, Father Dagobert wrote to the Bishop of Havana to thank his Grace for having appointed him his Vicar General, a dignity which had already been conferred upon him by

the Bishop of Quebec, when Louisiana formed a part of that diocese. Father Dagobert gives to the Spanish Bishop an account of his ecclesiastical administration, enumerates the reforms which it requires, and with great humility expresses his anxious wish to be guided by the superior wisdom of his apostolic chief, whose orders he declares himself ready to execute to the very letter. Father Dagobert's communication to the Bishop is written with great propriety, with dignified subordination and christian meekness, and is not such a document as could be expected from the individual described by Father Cyrillo. On the twenty-sixth of the same month, Governor Unzaga wrote to the Bishop a dispatch, in which he denounced the conspiracy which had been formed by *some unquiet spirits against the poor French Capuchins whom they wished to be censured juste et injuste.* It has resulted from this persecution," said he, "that Father Dagobert, who does not know what it is to complain, spoke of returning to France with his companions. At first I could not understand what was the cause of this resolution, as I attributed it to his fear of the discipline which your Grace might establish; but, when I was informed of the true state of things, I sent for him and told him to remain quiet, and that your Grace would give him satisfaction. He showed himself contented with this assurance and promised, that whatever your orders might be, they would be scrupulously and blindly obeyed, and in the meantime he begged me to afford him some relief, by preventing Father Hilaire de Genoveaux from abusing him as he was in the habit of doing every day. Thus matters stand, and I have left them, on account of their ecclesiastical nature, to the judgment of your Grace, in order that your Grace may settle them with that prudence of which so many proofs have already been given. Of this quality Father Cyrillo does not possess one particle.

"The whole letter of the Governor seems to be written in exculpation of Father Dagobert, and of the other French Capuchins. 'I heartily approve,' said he to the Bishop, 'some of the instructions which you have given, and which are such as to secure the rights and interests of the king, and the object of which is to retain his subjects, under his rule, by conforming as much as possible with their genius, their character and manners. This is what I call acting in accordance with the apostolic mission; this is voluntarily making one's self the servant of all, in order to gain *many*, and working for the service of God, by assuming the garb of the JEW AMONG THE JEWS, of the pagan among the pagans, and by sharing even in the infirmities of the sick. On the whole, I refer myself to what I have previously communicated to your Grace, and from which your Grace will no doubt infer, that many of the synodical regulations cannot be applied to this province without injury to the interests of the king, the number of whose vassals might be diminished considerably, if those regulations were attempted to be carried into execution; and your Grace will easily understand, that it is not always that the laws made for one region can be safely adapted to another.' This document is certainly a fair specimen of the Spanish Governor's prudence and liberality.

"On the fourteenth of November, 1772, Father Cyrillo, whose indignation had, it seems, gathered more intensity from its own broodings, wrote two letters to the Bishop, and brought with additional vehemence fresh accusations against the friars, whom he represented as the most abandoned of all human beings. Those letters, in some of their parts, are very much in the style of certain passages in Juvenal and Suetonius, which are hardly compatible with the chastity of modern languages. The oft-repeated burden of all of Father Cyrillo's communications was his professed willingness, in all humility, and for the greater glory of God, with the Bishop's consent, and on his being invested with full power, to undertake the inglorious and painful task of reforming all the abuses which he described and reprobated with such indefatigable zeal.

"The quarrel of these priests was far from being settled in 1773, and on the tenth of July, Governor Unzaga wrote as follows to the Bishop:

'I cannot understand what ground Father Cyrillo can have to rest his complaints upon, and had not your Grace informed me that he complains, I could not have believed it possible, for he and Father Dagobert appear now to agree very well and to move in concert in everything they do. With regard to Father Dagobert's alleged infraction of your orders, it is true that he has not as yet executed them all, in all their parts, particularly in relation to your command to expel from the convent the black women, and no longer to dispense with the required publications for the celebration of marriages. But I never doubted his willingness soon to obey your Grace in these matters, and, therefore, I felt no hesitation in giving him time for summoning to his aid the necessary fortitude to throw out of doors a set of people whom he had raised and kept about him from the cradle, and I well understand the weakness which causes his delays. If you should take into consideration the difficulty which there is in eradicating practices, usages and customs, and if you knew the individual, you would see clearly that the omission on his part, to which your attention has been called, has not been the result of obstinacy, but of simplicity. After all, the black women are now kept on the plantation of the fathers during the day, and the dispensations as to marriages are no longer granted.

"In one of your letters you communicate to me the complaints of the fathers, as to the deportment of Father Hilaire de Génoveaux. In one of my previous dispatches I made you acquainted with the character of this friar, and with the cause of his expulsion from the colony when under French domination. I have also mentioned his talents to your Grace with the commendation they deserve; and I have stated that he was entitled to justice at our hands. On his solicitation the King permitted him to come here in order that he might proceed in concert with the authorities to an examination of his case, and of the violence which he said was used towards him by the Superior Council of the late French colony, which not only expelled him without cause from the province, but also deprived him of the ecclesiastical dignity with which he was clothed. I, therefore, took cognizance of this affair, gathered all the documents relating thereto, and referred the case to the King, who is the only competent authority to decide on its merits. I did not neglect at the same time to acquaint your Grace with all its circumstances. The royal decision has not yet been received, and I shall wait for it. For this reason, and because I consider as slanderous the denunciations submitted to your Grace against the friar, I have abstained from interfering with him. It is true that, at first, he joined the Spanish friars against Father Dagobert; but for the present he keeps aloof from both parties, and remains quiet in his chamber, where he devotes himself entirely to study in the silence of solitude. I repeat that he is a good man, and that his talents make him very useful to the church, although his pride disqualifies him for the position of a Chief or Superior. Finally, you will think as you please on the subject, but with regard to myself, I know how difficult it is to come to a correct appreciation of the true merits of men of that sacred calling, when they choose to quarrel among themselves.

"In your last communication you said that you were informed that each of the French Capuchins had received one thousand dollars for his share of the perquisites collected during the year, for the funeral rites and ceremonies only, and that Father Dagobert made light of the BULL OF THE SANTA CRUZADA. Both assertions are false. The first will provoke a smile and the second a sorrowful indignation. How is it possible not to laugh at the impudence of the first assertion, when it is known that there is not in New Orleans, and its environs a population of two thousand souls of all professions and conditions, and the greater portion of those people are so poor, that when they die they are buried with no charges or expenses than four *reales* (50 cents), paid to the man who goes to the graveyard to give them sepulture? The origin of the extraordinary information sent to your Grace proceeds, no doubt, from the fact that this capital has suffered greatly from the small-pox, and that there

have been a great many deaths; but many of the dead were black and white children, whose parents were too poor to pay any funeral charges. All that I could learn concerning the alleged contempt of Father Dagobert for the Bull of the *Santa Cruzada*, is that, in conversation, he said that it was unknown in France, and that in the Indies it was valuable only on account of the graces and privileges attached to it, etc. [The primitive object of the Bull of the *Santa Cruzada* was to grant indulgences to all Spaniards that would engage personally in waging war against the infidels, or contribute to it by alms. The price of this bull was fixed at twenty-one *quartos*, or fourteen to fifteen cents. No Catholic, inhabiting Spain, could abstain from purchasing it without exposing his orthodoxy to suspicion. When provided with it he had, among other privileges, that of eating flesh, with the consent of his physician and confessor, and also, of using eggs and milk on days of fast and during Lent]. I have conveyed to the knowledge of the King, that it is obnoxious to his subjects in this province; that all means of persuasion are vain to reconcile them to it; that they consider it as a tribute paid to the clergy; that they look upon it with horror, and that they would prefer it to any other tax or exaction. As the royal intentions of his Majesty are that nothing be done which may be calculated to breed discontent among his subjects, I mention this fact to your Grace that you may govern yourself accordingly."

"This letter offended the Bishop and called for an explanatory one which Governor Unzaga wrote to him on the twelfth of September, 1773, but the Bishop of Havana, not satisfied with the indifference which he thought Unzaga had manifested in this religious controversy, had applied to the MARQUIS DE LA TORRE, Governor and Captain General of the Island of Cuba, and had requested him to stimulate what he called the indolence of the Governor of Louisiana. In reply to a communication from de la Torre on this subject, Unzaga wrote a long dispatch reciting to the Captain General the causes of all these religious difficulties which, after all, consisted in a mere struggle for power among those priests, in which the interests of the King were not implicated in the slightest degree. He evidently sided with the French Capuchins, in whose favor he showed that his feelings were enlisted, and whom he defended against most of the accusations brought against them. He represented the Spanish Capuchins as being fully as ignorant as the French, and indeed, it is impossible to read all he says without coming to the conclusion, that both the French and Spanish clergy in Louisiana at the time were not altogether worthy of their sacred mission.

"I know the extent of the evil," said he, "but I believe that the application of the remedy is not in my power. To which ever side I might incline, I discover a shoal which prevents me from acting with the activity and firmness which I might otherwise exhibit. If, doing violence to my conscience and honor, I supported Father Cyrillo, it would be securing the triumph of artifice and malignity, and oppressing innocence. Were I to favor the other side, I should be obliged to remove Father Cyrillo to the remotest part of the province, and his Grace, the Bishop, might persuade himself that I deprive him of his man, and that I oppose his designs, whilst my most earnest wish is to execute them, provided they do not conflict with the interests of the King, and have not the tendency to cause the province to lose the little which has remained of its former population. It would give much satisfaction if his Grace would pay a visit to this colony to be acquainted with his flock, and with the true state of things. He would soon be undeceived on many points and, perhaps, would reform certain abuses. The people here will remain quiet as long as they are gently treated, but the use of the rod would produce confusion. Their dispositions are the result of the happy state of liberty to which they have been accustomed from the cradle, and in which they ought to be maintained, so far as is consistent with the laws of the kingdom.

"Unzaga, after having written this reply, marked with so much inde-

pendence and liberality, to the Marquis de la Torre, addressed on the same day an elaborate defence of the course he had pursued, to the Bailiff DE ARRIAGA, one of the King's ministers. In this communication he does not spare the Bishop, whom he accuses of an indiscreet severity which would have depopulated the colony, if he had, as Governor, carried his Grace's pastoral instructions into execution.

"Considering that this document was addressed to the Court of Spain, and that it was written against a high dignitary of the church in a country where it is supposed to have possessed for centuries so much power, it is impossible not to be struck with Governor Unzaga's bold language. The Spanish government, which has the reputation of being so considerate and temporizing in all its decisions, acted on this occasion with its usual prudence. It supported the Bishop in all that he had written or done, save a few exceptions, but at the same time it abstained from censuring the Governor, and contented itself with signifying to both functionaries, that it was confidently expected that they would make some mutual sacrifices of their views for the sake of harmony, and would no longer expose the King's service to suffer in consequence of their dissensions. This hint was taken, it seems, and whether some compromise or other was effected between the French and Spanish Capuchins, peace appears to have spread its broad wings over the convent of this reverend fraternity, and nothing further was heard of their former quarrel."

Thus ends Gayarre's account of the quarrels of the Catholic clergy of New Orleans in 1772, which were destined to be in a manner repeated seventy years later, in the matter of Father Antonio, and the church wardens against the Abbé Walsh and Bishop Blane.

On the seventh of January, 1777, a Mr. Henrion was appointed a Commissioner to the Synod of the Bishop of Cuba. In September, 1778, the Superior Council empowered Father Dagobert to name a *Marguillier* or church warden, every two years, who gave an account of his administration to two commissioners who were named every three years by the administrators. In the year 1779, six Capuchin friars arrived from Spain, and among them was the celebrated FATHER ANTONIE DE SEDELLA, better known as FATHER ANTOINE, whose memory is revered to this day by the faithful. He was curate of the parish for nearly fifty years, and the Cathedral is almost inseparably connected in the minds of old residents with the excellent old man, adored for his universal benevolence. He is said to have performed nearly one-half of the marriage and funeral ceremonies of the inhabitants of the province during his curacy. He was instituted curate on the twenty-fifth of November, 1785, and exercised his pastoral functions until his death, at the age of nearly ninety years, in 1827.

A strange anomaly, however, in the career of this good man was his attempt, in the beginning of 1789, to introduce that dreaded tribunal, that devil's device, THE INQUISITION, into Louisiana. How a man so well reputed for goodness and benevolence could have ever thought of such a thing is beyond the power of ordinary comprehension; but he made the attempt, and had it not been for the wisdom and liberal impulses of Governor Miro, the people of the province would have had saddled upon them the most terrible nightmare of religion that ever inflicted helpless humanity.

Father Antoine sent a communication to GOVERNOR MIRO, informing him that he, the holy father, had been appointed Commissary of Inquisition, which intelligence had been communicated in a letter received by him on the fifth of December, 1788, from the proper authority. Father Antoine's instructions were to discharge his new functions with the greatest fidelity and zeal, and in conformity with the royal will. Wherefore, after having made his investigations with the utmost secrecy and precaution, he notified the Governor that, in order to carry, as he was commanded, his instructions into perfect execution in all their parts, he might soon, at some late hour of the night, deem it necessary to require some guards to assist him in his operations. The Governor gratified his wishes by furnishing him a guard, but earlier than he desired, and with a result rather unexpected. On the night of the same day upon which he had addressed Governor Miro, he was rudely awakened from his slumbers by a loud knocking on the door of the presbytery. Jumping out of bed and opening the door he beheld in martial array before him a file of eighteen grenadiers, headed by an officer.

Thinking that the Governor had sent them to do his bidding he said : " My friends, I thank you and his excellency for the readiness of this compliance with my request, but I have now no use for your services, and you shall be warned in time when you are wanted; retire then with the blessings of God." But what was his horror and surprise upon being informed by the officer that he was under arrest. " What ! " exclaimed he, " will you dare lay your hands on a Commissary of the Holy Inquisition ? " " *I dare obey orders,*" replied the officer undauntedly, and Father Antoine was placed on board a ship which sailed the next day for Cadiz, Spain. He afterwards returned to Louisiana.

In his report of the affair, dispatched on the third of June, 1789, to a member of the Cabinet of Madrid, Governor Miro said : " When I read the communication of that Capuchin I shuddered. His Majesty has ordered me to foster the increase of population in this province, and to admit in it all those that would emigrate from the banks of those rivers which empty themselves into the Ohio. This course was recommended by me for the powerful reasons which I have given in confidential dispatches to the Most Excellent Don Antonio Valdes, and which your Excellency must have seen among the papers laid before the Supreme Council of State. This emigration was to be encouraged under the pledge that the new colonists should not be molested in matters of religion, provided there should be no other public mode of worship than the Catholic. The mere name of the Inquisition uttered in New Orleans would be sufficient, not only to check immigration, which is successfully progressing, but would also be capable of driving away those who have recently come, and I even fear that, in spite of my having sent out of the country Father Sedella, the most fatal consequences may ensue from the

mere suspicion of the cause of his dismissal." In April, 1791, Father Antoine, having returned, was appointed honorary preacher to the King of Spain.

In 1781, FATHER CYRILLO, the bitter enemy and heartless reviler of good Father Dagobert, reached the object of his ambition, for, in that year, he was created by Pope Pius VI, a Bishop *in partibus infidelium*, and received the canonical institution of the see of Tricali, a town in Greece. But he was appointed Coadjutor or Auxiliary Bishop to his patron of former years, Don José Santiago de Echevaria, who still occupied the see of Cuba, to which the diocese of New Orleans was tributary, and was directed to exercise his Episcopal functions in Louisiana, so that we see the detested Father Cyrillo become the first Bishop of Louisiana, though not of the diocese, which was not established until 1793.

The expenses of the church establishment of the province in 1785, according to a statement of the total expenses of the province made in that year by the Intendant, by order of Captain General Galvez, were as follows:

New Orleans, a curate	\$ 480 00
" four assistants.....	1260 00
Terre-aux-Boeufs, a curate.....	240 00
St. Charles, a curate ; St. John the Baptist, a curate	480 00
St. James, a curate ; Ascension, a curate.....	480 00
Iberville, a curate , Pointe Coupé, a curate	480 00
Attakapas, a curate; Opelousas, a curate.....	480 00
Natchitoches, a curate ; Natchez, a curate.....	480 00
St. Louis, a curate ; St. Genevieve, a curate	480 00
Galveston, a curate and sacristan, \$540, expenses, \$50.	590 00
Allowance for wax lights to country parishes.....	300 00
Boarding of six nuns, at the King's expense	720 00
Boarding of twelve orphan girls.....	360 00
 Total.....	\$6830 00

On Good Friday, the twenty-first of March, 1788, a terrible calamity befell the growing little city of New Orleans, in a great fire which laid the greater portion of the town in ashes. The fire broke out at half-past one o'clock in the afternoon, in the residence of the military treasurer, Don Vincente José Nunez, and the wind blowing from the south at the time with great violence, the flames rapidly spread and destroyed 856 houses, the entire business portion of the town, the finest residences, the convent of the Capuchins, with most of their books, the townhall, the watch-house, the arsenal with all its contents, except 750 muskets, the public prison, the unfortunate inmates of which narrowly escaped destruction, and the parish church. Almost the only buildings

which escaped destruction were those on the bank of the river. The desititution that followed upon the almost total annihilation of the town was very great, and it was long before it recovered from the calamity. Governor Miro estimated the loss to be \$2,595,561.

And now appears upon the scene an individual who was the instrument of much good in his day. He, his descendants and contemporaries, have played prominent parts in the annals of New Orleans, and the history of the city could not be written without mention of his career. We refer to DON ANDRES ALMONASTER-Y-ROXAS, the founder of the St. Louis Cathedral. After the terrible conflagration of 1788, which destroyed the brick Parish Church, built in 1724 or 1725, mass was celebrated in a temporary building erected for the purpose. In the latter part of 1788, Don Almonaster offered to the Superior Council or *Cabildo*, to rebuild the church on a still grander and more massive scale at his own expense, the government to repay him for his expenditure upon the completion of the edifice. His proposition was accepted, the foundation of the Cathedral laid in the spring of 1792 and completed two years later. He also secured the contract for, and built the buildings on each side of the Cathedral, at about \$5000 a piece, the one on the left intended for a presbytery, now occupied by the Civil District Courts and the Civil Sheriff, and the one on the right built for a townhall and jail, in which the *Cabildo* held its sessions, now occupied by the Supreme Court, the Second Recorder's Court and the Third Precinct Station.

Hardly had the new Cathedral been built when, on the fete oⁿ the Immaculate Conception, the eighth of December of the same year (1794), another great conflagration consumed the principal portion of the city. The fire originated in the court yard of the house of one Francois Mayronne, where his children were playing with fire, and the store adjoining being devoted to the sale of hay, the flames communicated with it, and spread rapidly, consuming in three hours 212 of the most valuable dwellings and stores, private and public property. The losses of the merchants were almost incalculable, only two stores being spared by the flames. The only edifice of importance which almost miraculously escaped destruction was the newly built Cathedral.

DON ANDRES ALMONASTER-Y-ROXAS, a native of Mayrena, Province of Andalusia, Spain, was of noble birth, a colonel of the provincial troops in Louisiana, and a cavalier of the royal and distinguished order of Carlos III. His parents were Don Mignel Jose Almonaster and Donna Maria Joanna de Estrada-y-Roxas. In August 1769, he was appointed a King's Notary, similar to our notary public, and in 1789, chosen by the *Cabildo* or Governing Council (analogous to our City Council), for ordinary *Alcalde* or Justice of the Peace, for the years 1789 and 1790, in conjunction with a certain Don Ortega. He also succeeded Don Regnio as Perpetual *Rgidor* and *Alferez Real*, which positions he held during life, and was succeeded, upon his death, by his father in law, M. Pierre Denys de Laronde.

[As the nature of the offices above enumerated are not generally known a short explanation is here given: THE CABILDO, instituted by O'Reilly in place of the Superior Council of the French administration, was composed of six perpetual *Regidores*, two ordinary *Alcaldes*, an Attorney-General-Syndic, and a Clerk, and over which the Governor of the province presided in person. The office of perpetual *Regidor* was acquired by purchase; the purchaser had the faculty of transferring his office by resignation, to a known and capable person paying one-half of its appraised value on the first and one-third on every other mutation. The office of *Alferez Real* was always held by one of the *Regidores*. The ordinary *Alcaldes* were chosen on the first day of every year by the *Cabildo* and were always re-eligible by its unanimous vote, but not by the majority, unless after the expiration of two years. At such elections the votes were openly given and recorded. The ordinary *Alcaldes* were individually judges within the city in civil and criminal cases, where the defendant did not enjoy and claim the privilege of being tried by a military or ecclesiastical judge, *fuero militar, fuero eclesiastico*. They heard and decided in their chambers, summarily and without any written proceeding, all complaints in which the value of the object in dispute did not exceed twenty dollars. In other cases proceedings before them were recorded by a notary, and in an apartment set apart for this purpose, and where the value of the object in dispute exceeded ninety thousand *mararedis*, or \$330.88, an appeal lay from their decision to the *Cabildo*. This body did not itself examine the judgment appealed from, but chose two *Regidores*, who, with the *Alcalde*, who had rendered it, reviewed the proceedings, and if he and either of the *Regidores* approved the decision it was affirmed. The *Cabildo* sat every Friday, but the Governor had the power of convening it at any time. When he did not attend one of the ordinary *Alcaldes* presided, and immediately on the adjournment two *Regidores* went to his house and informed him of what had been done. The ordinary *Alcaldes* had the first seats in the *Cabildo* immediately after the Governor, and below them the other members sat in the following order: The *Alferez Real*, Principal Provincial *Alcalde*, *Alguazil Mayor* or High Sheriff, Depositary General, Receiver of Fines, Attorney-General-Syndic and Clerk.

The office of *Alferez Real* was merely honorary, no other function being assigned to the incumbent but the bearing of the royal standard in a few public ceremonies. The Principal Provincial *Alcalde* had cognizance of offences committed without the city. The *Alguazil Mayor* executed personally, or by his deputies, all processes from the different tribunals. The Depositary-General took charge of all moneys and effects placed in the custody of the law. The functions of the Receiver-General are pointed out by his official denomination. The Attorney-General-Syndic was not, as might be supposed from his title, the prosecuting

officer of the crown; his duty was to propose to the *Cabildo* such measures as the interest of the people required and to defend their rights. The *Regidores* received fifty dollars each annually, from the treasury. The principal Provincial *Alcalde*, *Alguacil Mayor*, Depositary-General, Receiver of Fines and ordinary *Alcalde* were entitled as such to fees of office.]

Besides having been the builder or founder of the Cathedral and the buildings on either side of it, Don Almonaster founded the St. Charles Charity Hospital and its chapel, the chapel of the Lazarists, the chapel of the Ursulines Convent, a hospital for lepers, schools for little children and the Presbytery of the Cathedral. Don Almonaster had landed upon our shores a guileless widower, his first wife having been a Spanish lady by the name of Donna Maria Martinez. He was again married in the Parish Church on the twentieth of March, 1787, just a year before it was destroyed by the great fire, to M^{LE}. LOUISE DE LARONDE, a beautiful young creole of New Orleans, daughter of M. Pierre Denys de Laronde, a native of Quebec, and Marie Marguerite Broutin, of New Orleans. Father Antonio Sedella performed the marriage ceremony. Don Almonaster's only child and daughter, Micaela Leonarda Antonia, afterwards the celebrated M^{ME}. PONTALBA, was born on the sixth of November, 1795. On the twenty-third of October, 1811, she was married in the Cathedral by Father Antonio to JOSEPH XAVIER CELESTINE DELFAU DE PONTALBA, a native of New Orleans, son of Joseph Xavier Delfau, Baron de Pontalba, and Jeanne Francois Louise Lebreton, in the presence of a brilliant assembly. Col. Bernard de Marigny de Mandeville representing Marshal Ney, Duke d'Elchingen, the celebrated comrade in arms of Napoleon, gave the bride away, and the Cavallero de Macarty, M. Ignace Delino de Chalmet, M. Laselve de St. Avid and M^{me}. Deverges de St. Sauvren, officiated as witnesses. M^{me}. de Pontalba died on the twentieth of April, 1874, at her magnificent *hotel*, No. 41 *Faubourg St. Honore*, Paris, leaving three sons to inherit the wealth and vast landed estates which she had inherited from her father.

Her husband died three or four years later at the age of eighty-five. His father, also a native of our city, had been, in his day, a colonel of the Royal *Exercitos*, and commandant of the *Cote d'Allemande* (German Coast) and the Parish of Iberville. He took an active part as an officer in Governor Bienville's expedition against the Chickasaws in 1736, and in 1751 received from the MARQUIS DE VAUDREUIL, Governor of the province, his appointment as Commander of the Pointe Coupé Settlement and the *Cote d'Allemande* (German Coast); but, in 1753, Gov. KERLEREC was reluctantly compelled to remove him by the pressure of circumstances.

As Kerlerec himself declared, Pontalba should have been kept at Pointe Coupé for the good of the locality, but he was obliged to remove him by the pressure of the calumnies of a gang of intriguers, who had

spread the rumor that Pontalba would retain his post, because he had annually paid to Governor de Vandreuil a stipend of 12,000 livres, and that the same influence would be brought to bear upon him (Governor Kerlerec) with the same results. Before the departure of Governor de Vandreuil for his new post as Governor of Canada, a petition signed by forty of the leading inhabitants of Pointe Coupé, had been presented to Governor Kerlerec to retain Col. de Pontatba in command; "but," Kerlerec confesses in one of his dispatches, "I had to yield to malicious insinuations which filled me with grief, humiliation, contempt and disgust toward the people oft his country." Col. de Pontalba was appointed by the *Cabildo* ordinary *Alcalde* for 1795, in conjunction with M. de Lovio, and was a member of a court martial composed of Governor Kerlerec, Rochemore, Intendant Commissary of the Territory and ten officers of the army, which convened on the second of January, 1760, to consider the expediency of surrounding New Orleans with a ditch and pallisade, in conformity with a plan made by the engineer Devergés. The fortifications were to be erected at the King's expense, the inhabitants of New Orleans being in no condition financially to bear the burthen, although they had to bear the expense of keeping them in good condition. The fortifications were completed on the twenty-first of December, 1760. Col. Pontalbas subsequently went to France, taking up his residence in Paris. On the fifteenth of September, 1809, he presented to Napoleon, then First Consul, a very able, lengthy and exhaustive memorial on the resources and grand possibilities of the territory in which he had resided for many years in a high official capacity. In this able document which faithfully delineates the Louisiana of those days and paints the possible Louisiana of the future, he exhibits a wonderfully clear judgment, great sagacity and a most prophetic comprehension of the future, and it proves him to have been a man of great mental calibre and discernment. It is a most significant fact, in connection herewith, that on the first of the month following the presentation of Col. de Pontalba's memorial, the secret treaty of San Ildephonso was signed, in which Spain agreed to the retrocession of Louisiana to the French Republic.

The parents of Col. Pontalba were Joseph Delfau de Pontalba, a native of Montauban, France, Chevalier of the Royal Order of St. Louis, captain of one of the companies of *Estacados* of Louisiana in the service of His Catholic Majesty, the King of Spain, and Madeline Marguerite Broutin, a native of New Orleans, daughter of M. Caesare Lebreton des Charneaux, a *Mosquetero*, in the service of His Catholic Majesty, the King of Spain, and of Jeanne Frangoise Macarty.

Don Andres Almonaster-y-Roxas died in this city at the age of seventy-three years, on the twenty-sixth of April, 1798, and was buried in the grand old edifice built under his superintendence, bringing him so much substantial benefit in life and glory after death. He lies in front

of the altar of the Sacred Heart and of St. Francis of Assisi, and in the floor over his grave is a large marble slab, on which are inscribed his coat of arms and the record of his life, his honors and his deeds. His widow afterwards married a creole gentleman by the name of de Castillon.

In 1790 the Bishopric of Cuba, which embraced the provinces of Louisiana, East and West Florida, was divided; the Southern portion of the island erected into the Archbischopric of Cuba, and the northern part, with the above-named provinces, into the Bishopric of Havana, of which DON SANTIAGO JOSE DE TRES-PALACIOS was the first incumbent. In February, 1792, REV. FATHER THYRSO HENRIQUE HENRIQUEZ, D. D., was named by the Bishop of Havana an Auxillary Vicar General and Ecclesiastical Judge for the province of Louisiana, the Floridas and Pensacola, but recalled in June, 1793, and the REV. FATHER PATRICK WALSH, appointed Vicar General in his place, and Father Jose Thomas Paxeno, Apostolic Judge. In the latter year Pope Pius VI again divided the last named Bishopric, and the Diocese of Louisiana, embracing the provinces of Louisiana, East and West Florida, was founded. DON. LUIS DE PEÑALVERT-Y-CARDENES, the Provisor and Vicar General of the Bishop of Havana, and first Bishop of the new See, arrived in New Orleans in 1795, with two Canons, who had been added to the clergy of the province.

In a dispatch of Bishop Peñalvert's, of the first of November, 1795, some insight is given into the condition of the morals and religion of the inhabitants. He said: "Since my arrival in this town, on the seventeenth of July, I have been studying with the keenest attention the character of its inhabitants, in order to regulate my ecclesiastical government in accordance with the information which I may obtain on this important subject. On the second of August, I began the discharge of my pastoral functions. I took possession without any difficulty of all the buildings appertaining to the church, and examined all the books, accounts and other matters thereto relating, but, as to re-establishing the purity of religion and reforming the manners of the people, which are the chief objects *El Tridentino* has in view, I have encountered many obstacles. * * * * *

The Bishop concludes by enumerating the means and expedients which he intends to use to exterminate the evils he complains of. Necessarily his statement may have been somewhat overdrawn and allowances must be made for the color of the glasses through which he, a Spanish ecclesiastic, observed the gay, good natured and hospitable French Louisianians of that day, who have transmitted their refined elegance of deportment, keen appreciation of the good things of this life and unbounded hospitality to their worthy descendants.

At the close of the year 1799, Bishop Peñalvert-y-Cardenas forwarded another dispatch, in which he thus quaintly writes of the foundation of FREEMASONRY IN LOUISIANA: "The emigration from the western part of the United States, and the toleration of our government, have introduced into this colony a gang of adventurers who have no religion, and acknowledge no God, and they have made much worse the morals of our people by their coming in contact with them in their trading pursuits.

A LODGE OF FREEMASONS has been formed in one of the suburbs of the city, and counts among its members officers of the garrison and of the civil administration, merchants, natives and foreigners. Their secret meetings on fixed days, on which they perform their functions, as well as other circumstances, give to this association a suspicious and criminal appearance. The adventurers I speak of have scattered themselves over the districts of Attakapas, Ouachita and Natchitoches, in the vicinity of the province of Texas, in New Spain. They employ the Indians on their farms; have frequent intercourse and conversations with them, and impress their minds with pernicious maxims, in harmony with their own restless and ambitious temper, and with the customs of their own western countrymen who are in the habit of saying, to such of their bosy as are distinguished for a robust frame, whilst patting them on the shoulder: ‘*You will be the man to go to Mexico.*’ Such is the case with the upper part of the Mississippi, with the district of Illinois and the adjacent territories, in which there has been a remarkable introduction of those adventurers, who penetrate even into New Mexico. This evil, in my opinion, can only be remedied by not permitting the slightest American settlement to be made at the points already designated, nor on any part of the Rio Colorado. The parishes which were religiously disposed are losing their faith and their old customs, the number of those christians who receive the sacrament at Easter decreases, and the people turn a deaf ear to the admonitions of the clergy. It is true that the same resistance to religion has always manifested itself here, but never with such scandal as now prevails. The military officers and a good many of the inhabitants live almost publicly with colored concubines, and they do not blush at carrying the illegitimate issue they have by them to be recorded in the parochial registries as their *natural children.*”

The Bishop also states that the magistrates, whose duty ought to be to give a good example to the people are the first to violate all the precepts of religion and maturity. In November, 1801, the cynical and fault finding Bishop was rewarded for his unceasing energy and untiring zeal in the works of the church, by promotion to the Archbispoprie of Guatemala.

RIGHT REVEREND FRANCIS PORRO, D. D., was appointed to succeed Bishop Peñalvert, but never came to the province. Rev. Father Thomas Haslett, one of the Canons of the Cathedral, who did a short time before the cession of the province to the United States, had also not been replaced.

The province of Louisiana in 1803, was divided into twenty-one parishes for ecclesiastical purposes, four of them being without a church and eight without a priest—the whole clergy not consisting of more than nineteen individuals, including the Chaplain to the Ursulines Convent, one to the troops, one in each of the two hospitals, and the three assistants of the Curate of New Orleans. The salary of the Bishop amounted to \$4000, which was charged to some of the Bishopries in Mexico and that of Havana. The salary of each of the two Canons was \$600 and those of the Curate and Chaplains were from \$360 to \$720, paid out of the treasury. They also received fees for masses, marriages and burials; besides this, a salary of \$180 a year was paid out of the royal treasury, to each of the Sacristans of most of the parishes, \$100 a year to the Cathedral and \$24 to each parish for bread, wine and wax lights.

The sum paid by the King, the rent of the houses on a square owned by it and the hire of the pews, constituted the revenue of the Cathedral, the other churches deriving theirs from the rent of pews alone. There were two other houses of worship in New Orleans besides the Cathedral, in which divine service was regularly performed—the Chapel of the Ursulines and that of the Charity Hospital. There were only eleven nuns in the convent, who devoted themselves to the education of young girls, accepting pay from the wealthy and teaching poor girls gratis. The Catholic was the State religion and the only one whose rites were allowed to be publicly performed. No person was compelled to attend its services and every one was permitted to worship as he pleased at home, provided he showed due respect in public for the ceremonies of the Catholic church.

By a Bull of Pope Pius VII, dated September, 1803, the spiritual administration of the diocese of Louisiana was committed to Bishop Carroll, of Baltimore, Primate of America, who made choice on the twenty-ninth of December, of FATHER OLIVIER, Chaplain of the Ursulines in New Orleans, for Vicar General of the territory. The nomination must, however, have been withdrawn, as Father Walsh still occupied the position in 1805. Up to the latter year nothing occurred to interrupt the tranquility of the affairs of the Cathedral, but at this period THE CELEBRATED CONTEST on the subject of the ownership of the Cathedral arose between Father Antoine, the popular Curate, and Abbé Walsh, the unpopular Vicar General, which controversy agitated the affairs of the church off and on for a period of nearly fifty years. The Abbé Walsh claimed the Cathedral as the property of the Roman Catholic Church, whereas, Father Antoine declared it belonged to the Catholic laity of New Orleans. Father Antoine, consistently with his views, convoked an assembly of the Catholics of New Orleans, who solemnly took possession of their Cathedral, nominated Messrs. Thomas Porée, Paul Lanusse, Jean Baptiste Labatut, Jean Castanedo and Jean Baptiste Durel, Administrators or Board of Wardens of the said church, and confirmed Father Antoine in his functions. This was corroborated on the eighteenth of March, 1805, by GOVERNOR CLAIBORNE, who, in a communication to President Madison, relative to the quarrel, says:

"A dispute has arisen among the members of the Catholic church in this city. Mr. Walsh, who claims to be the Vicar General of Louisiana, took upon himself to dismiss a priest who had care of this parish. The priest appealed to his parishioners, who have disavowed the authority of Mr. Walsh and elected (amidst many hurrahs) the dismissed priest, their pastor. The subject excites much interest among the Catholics, but it is probable, will not eventuate in any unpleasant consequences."

And in a later communication, he says: "The schism among the catholics of the territory increases. The Vicar General, who claims precedence in the church, is about publishing a pastoral letter and proposes to give it a general circulation. I very much regret this religious controversy, etc. Mr. Walsh is an Irishman, and his principal opponent,

Mr. Antonio, a Spanish priest. THE MARQUIS DE CASA-CALVO is said to take great interest in favor of the latter, but I have no evidence of this fact."

Later, however, upon discovering that the Marquis was taking an active part in the dispute, he addressed a letter to the gentleman upon the subject, in which he suggested the indelicacy and impropriety of any interference on his part.

On the eleventh of July, Governor Claiborne received a letter from Vicar General Walsh, in which he complained "of the interruption of public tranquility, which had resulted from the ambition of a refractory monk, supported in his apostasy by the fanaticism of a misguided populace and by the countenance of an individual [the Marquis of Casa-Calvo], whose interference was fairly to be attributed less to zeal for the religion he would be thought to serve, than to the indulgence of private passions and the promotion of views equally dangerous to religion and to civil order." He also informed Governor Claiborne that two individuals had gone to Havana for the express purpose of procuring a re-inforcement of monks to support Father Antonio de Sedella in "his schismatice and rebellious conduct," and prayed for such relief and assistance as the executive could afford him. Claiborne's reply was, "that under the American government, where the rights of conscience are respected and no particular sect is the favorite of the law, the civil magistrates were bound carefully to avoid interference in religious disputes, unless, indeed, the public peace should be broken or menaced, and then it became their duty to act." In recommending harmony and tolerance to the priest, Governor Claiborne observed: "For if those who profess to be the followers of the meek and humble Jesus, instead of preaching brotherly love and good will to man, and enforcing their precepts by example, should labor to excite dissension and distrust in a community, there is, indeed, ground to fear that the church itself may cease to be an object of veneration."

Though the Abbé Walsh's attempt to enlist Governor Claiborne's support in his cause, as against that of Father Antoine, was unsuccessful, he yet insinuated some doubts into the Governor's mind, as to the loyalty of the popular curate. As a result of his doubts and fears, Governor Claiborne thus addressed the Secretary of War, after reverting to other matters: "We have a Spanish priest here who is a very dangerous man. He rebelled against the Superiors of his own church and would even rebel, I am persuaded, against this government whenever a fit occasion may serve. This man was once sent away by the Spanish authorities for seditious practices, and I am inclined to think that I should be justifiable, should I do so likewise. This seditious priest is a Father Antoine. He is a great favorite of the Louisiana ladies, has married many of them and christened all their children. He is by some citizens esteemed an accomplished hypocrite; has great influence with the people of color, and report says, embraces every opportunity to

render them discontented under the American government." Following up his apprehensions, Governor Claiborne requested Father Antoine to report at the Government House. There, in the presence of the Mayor of the city and of Col. Bellechasse, member of the Legislative Council, the Governor informed him of the reports which were being circulated about his conduct. Father Antoine listened to them with his usual humility, solemnly protested his innocence, and pledged his word to support the government and to promote good order. Governor Claiborne, nevertheless, thought it proper to administer to him the oath of allegiance, and caused his conduct to be carefully watched. "The priest" wrote the Governor, in his report to the authorities at Washington, "declared the reports to have originated in the malice of his enemies. The division in the Catholic church has excited many malignant passions, and it is not improbable that some injustice has been done to this individual."

Though Vicar General Walsh had not succeeded in enlisting the sympathy of either the people or the government, he did not abate his efforts. The matter was brought before the Superior Court of the territory of Orleans, which decided against Abbé Walsh. Father Antoine was maintained in his functions, and in consequence, the Administrators were recognized as the only representatives of the true owners of the church—that is, the Catholics of New Orleans. This constituted the original title of the *Marguilliers*, or Church Wardens, to the St. Louis Cathedral. Not satisfied with the title thus given them by the tribunals of justice, they addressed themselves, in 1816, to the sovereign power, the State of Louisiana, which duly recognized and granted them a charter dated March 7th, 1816, signed by Hon. Magloire Guichard, Speaker of the House of Representatives, and Hon. N. Merriam, President of the Senate, and approved by His Excellency, Wm. C. C. Claiborne, Governor of the State.

Up to 1812 the ecclesiastical concerns of Louisiana were under the supervision of BISHOP CARROL, of Baltimore, Primate of America, but in that year the Pope confided them to the care of ABBÉ WM. DUBOURG, a French Lazarist, who had resided for several years in Baltimore, and arrived in New Orleans with the appointment of Apostolic Administrator. On the twenty-fourth of September, 1815, Abbé Dubourg was consecrated the third Bishop of New Orleans, occupying the Episcopal chair for nine years, at the end of which time he was made Archbishop of Besançon, France, and died there in December, 1833. He was very a talented and learned man.

The day before the Abbé Dubourg was consecrated Bishop, the twenty-third of September, 1815, was devoted to the celebration of a solemn Thanksgiving in the Cathedral, with all the gorgeous ceremonies of the Catholic Church, for Jackson's victory over the British, and the preservation of New Orleans. The Abbé Dubourg had ordered the celebration

in answer to the following letter received by him from GENERAL JACKSON :

"Reverend Sir : The signal interposition of Heaven, in giving success to our arms against the enemy who so lately landed on our shore—an enemy as powerful, as inveterate in his hatred, while it must excite, in every bosom attached to the happy government under which we live, emotions of the liveliest gratitude, requires, at the same time, some external manifestation of those feelings. Permit me, therefore, to entreat that you will cause the service of public thanksgiving to be performed in the Cathedral, in token of the great assistance we have received from the Ruler of all events, and our humble sense of it."

Gayarre, in his History of Louisiana, gives the following graphic description of the ceremonies: "All the citizens, whatever their religious creed was, joined their exertions to make that festival as impressive as it was in their power. In front of the Cathedral, in the middle of that square which is now known as Jackson Square, and where the equestrian statue of the hero now commemorates his fame and the gratitude of Louisiana, a triumphal arch was temporarily erected. It was supported by six columns. On the right was a young woman with the attributes of Justice, which she represented, and another, on the left, personated the Goddess of Liberty. Under the arch two beautiful boys, looking as if they were angels dropped from heaven on the pedestals on which they stood, held, each in his tiny hand, a crown of laurels. From the arch to the church, at proper intervals, were arranged young ladies representing the different States and Territories of the American Union. They were all dressed in white and covered with transparent veils; a silver star glittered on their foreheads. Each one held in her right hand a flag, on which was inscribed the name of the State she represented, and in her left a basket of flowers, trimmed with blue ribbons. Behind each was a shield appended to a lance stuck in the ground, and inscribed with the name of a State or Territory. These shields were linked together with verdant festoons, and formed a kind of lane from the triumphal arch to the gray towers of the time-honored Cathedral.

"In the rear, on both sides, and extending from the entrance of the square which faced the river to the church, was a glittering avenue of bayonets formed by the uniform companies of Planché's Battalion, and back of them, in every direction, surged and undulated like a sea of human beings the immense multitude assembled to witness the pageantry of the day. The boom of artillery and a burst of military music announced the approach of the hero. The air was rent with acclamations and the hands of beauty waved handkerchiefs and flags from the adjacent buildings, which were crowded with eager spectators. As General Jackson passed under the triumphal arch he was crowned by the two youthful girls, who expected him on their pedestals, and was congratulated in an address delivered by the girl who personated the State of Louisiana. Then, as he proceeded to the church, the other States and Territories gracefully bowed their heads to him, each waving her flag and strewing his path with flowers. At the door of the Cathedral he met Abbé Dubourg, attended by all his clergy. That venerable personage thus addressed him in terms well suited to the occasion and to the sacred character of the orator:

"GENERAL—Whilst the State of Louisiana, in the joyful transports of her gratitude, hails you as her deliverer, and the asserter of her menaced liberties, whilst grateful America, so lately wrapped up in anxious suspense on the fate of this important city, the emporium of the wealth of one-half of her territory and the true bulwark of her independence, is now re-echoing from shore to shore your splendid achievements, and preparing to inscribe your name on her immortal rolls among those of her Washingtons, whilst history, poetry and the monumental arts will vie in consigning to the admiration of the latest posterity, a triumph, perhaps, unparalleled in their records, whilst thus raised by universal acclamation to the very pinnacle of fame, and surrounded with ascending

clouds of incense, how easy it had been for you, General, to forget the Prime Mover of your wonderful success, and to assume to yourself a praise which must essentially return to that exalted source whence every sort of merit is derived! But, better acquainted with the nature of true glory, and justly placing the summit of your ambition in approving yourself the worthy instrument of Heaven's merciful designs, the first impulse of your religious heart was to acknowledge the signal interposition of Providence; your first step is a solemn display of your humble sense of His favors. Still agitated at the remembrance of those dreadful agonies from which we have been so miraculously rescued, it is our duty also to acknowledge that the Almighty has truly had the principal hand in our deliverance, and to follow you, General, in attributing to His infinite goodness the homage of our unfeigned gratitude. Let the infatuated votary of a blind chance decide our credulous simplicity; let the cold-hearted atheist look up for the explanation of such important events to the mere concatenation of human causes, to us the whole universe is loud in proclaiming a Supreme Ruler, who, as he holds the hearts of man in his hands, holds also the thread of all contingent occurrences. 'Whatever be His intermediate agents,' says an illustrious prelate, 'still on the secret orders of His all-ruling providence depend the rise and prosperity, as well as the decline and downfall of empires. From His lofty throne above He moves every scene below, now curbing, now letting loose the passions of men, now infusing His own wisdom into the leaders of nations, now confounding their boasted prudence, and spreading upon their counsels a spirit of intoxication, and thus executing his uncontrollable judgments on the sons of men according to the dictates of His own merring justice.' To Him, therefore, our most fervent thanks are due for our late unexpected rescue, and it is Him we chiefly intend to praise, when considering you, General, as *the man of His right hand*, whom he has taken pains to fit out for the important commission of our defence. We extol that fecundity of genius by which, in circumstances of the most discouraging distress, you created unforeseen resources, raised as it were from the ground hosts of intrepid warriors, and provided every vulnerable point with ample means of defence. To Him we trace that instinctive superiority of your mind, which alone rallied around you universal confidence, impressed one irresistible movement to all the jarring elements of which this political machine is composed, around their their slumbering spirits, and diffused through every rank that noble ardor which glowed in your own bosom. To Him, in fine, we address our acknowledgements for that consummate prudence which defeated all the combinations of a sagacious enemy, entangled him in the very snares which he had spread before us, and succeeded in effecting his utter destruction without hardly exposing the lives of our citizens. Immortal thanks be to His Supreme Majesty for sending us such an instrument of His bountiful designs! A gift of that value is the best token of the continuance of His protection, the most solid encouragement to us to sue for new favors. The first which it emboldens us humbly to supplicate, as it is the nearer to our throbbing hearts, is that you may long enjoy, General, the honors of your grateful country, of which you will permit us to present you a pledge in this wreath of laurel, the prize of victory, the symbol of immortality. The next is a speedy and honorable termination of the bloody contest in which we are engaged. No one has so efficaciously labored as you, General, for the acceleration of that blissful period. May we soon reap that sweetest fruit of your splendid and uninterrupted victories!"

"In this address a just tribute was paid to the merits of General Jackson, and to the leading traits of his character, which, in a few phrases, were accurately delineated. Having received the wreath of laurel presented by the apostolic hands of the speaker, the General made this modest and felicitous reply:

"Reverend Sir: I receive, with gratitude and pleasure, the symbolical crown which piety has prepared; I receive it in the name of the brave men who have so effectually seconded my exertions for the preservation

of their country. They well deserve the laurels which their country will bestow. For myself, to have been instrumental in the deliverance of such a country is the greatest blessing that Heaven could confer. That it has been effected with so little loss, that so few tears should cloud the smiles of our triumph, and not a cypress leaf be interwoven in the wreath which you present, is a source of the most exquisite enjoyment. I thank you, Reverend Sir, most sincerely, for the prayers which you offer up for my happiness. May those your patriotism dictates for our beloved country be first heard, and may mine, for your individual prosperity, as well as that of the congregation committed to your care, be favorably received! The prosperity, the wealth, the happiness of this city will then be commensurate with the courage and other qualities of its inhabitants."

"It is painful to record, that amidst all these rejoicings, there were hearts which still remained deeply ulcerated by that military interference with the Legislature of Louisiana, on the twenty-eighth of December, which many attributed to General Jackson."

Bishop Dubourg's successor was the RIGHT REVEREND GIUSEPPI ROSATI, D. D., C. M., consecrated March 25, 1824, Bishop of Tenagre, *in partibus infidelium*, and Coadjutor, and transferred to St. Louis, Mo., March 27, 1827. The fifth Bishop of New Orleans was RIGHT REVEREND LEON RAYMOND DE-NECKERE, D. D., C. M., a native of Wevelghem, Belgium, where he was born on the sixth of June, 1800, his parents being M. Charles De-Neckere and Marie Anne Delporte. He was consecrated Bishop on the twenty-fourth of June, 1830, having been the youngest man who has sat in the Episcopal chair of New Orleans. His intellect and talent gave great promise, but, unfortunately, he died on the fourth of September, 1833, a victim to devotion to his afflicted parishioners during the great yellow-fever epidemic of that year. He was buried with great pomp on the fifth of December, the military and civil authorities, and the Church Wardens, with their President, M. Hugues Pedesclaux, being in attendance.

After the death of Bishop De-Neckere the affairs of the Diocese were administered by Very Reverend Fathers Sibourg and Jeanjean, until 1835, RIGHT REVEREND ANTOINE BLANC, D. D., being consecrated Bishop on the twenty-second of November of that year. The consecration ceremonies at the Cathedral were on a grand and magnificent scale, befitting the importance of the event. Bishop Giuseppe Rosati, of St. Louis, formerly of New Orleans, officiated, assisted by Bishop Michael PORTIER, of Mobile, and Bishop J. B. PURCELL, of Cincinnati. Rev. Father Loras acted as Deacon; Rev. Father Constantius Maenhaut, Sub-Deacon; Father Jamay, Master of Ceremonies. The other clergy present were Fathers Jean Aloysius Leopold Moni, Curate; Angelo Mascaroni, Auguste Jeanjean, Flavio Henrico Rossi, Marcelo Borella, Joanne Rosti, Jean Martin, Joanne Audizio, Hercule Brassae, de St. Aubain, Augustino de Angelis, L. Boué, — Beauprez, E. Dhaw, — Brasseur, Bernardo Permoli, Phillippe Asensio, Jacques Marie Auguste Bonniot, Paul Armand, — Kindelon, Felice de Loperena, — Mullen, Joanne Caretta, — Flomond, Claude Rampon, Blasio Raho and Frangols Martenet. Bishop

Blanc was born at Surii, France, in 1792, ordained a priest at Lyons in 1817, and after a stay of a short while, transferred to the diocese of New Orleans, and, as the Latin inscription on a marble mural tablet erected to his memory in the Cathedral reads, for seventeen years worked with zeal, prudence and benevolence, under the garb of a missionary in the vineyard of the Lord, and with constantly increasing zeal and grace. In 1852, the diocese of New Orleans was elevated to an archdiocese and Bishop Blanc received the *Pallium* as the first Archbishop of New Orleans. After twenty-five years occupancy of the Bishop's and Archbishop's chair, and forty-two years of work in the church, the venerable Archbishop died suddenly on the twenty-second of June, 1860, aged 68 years.

Up to the year 1842 nothing occurred to interfere with the Church Wardens in their possession of the Cathedral. FATHER JEAN ALOYSIUS LEOPOLD MONI had succeeded FATHER ANTOINE as Curate, which he held up to the time of his death, in 1842, and upon the occasion of the nomination of a new Curate to succeed the deceased Father Moni, a rupture arose between the Wardens and Bishop Blanc. The Wardens claimed the right of patronage, that is, the right of electing a Curate; whereas, the Bishop held that he had the sole right of designating the successor to Father Moni. The matter was taken before Judge Maurian, of the Parish Court, and thence to the Supreme Court of the State. The Wardens were represented by those brilliant legal luminaries, HONS. PIERRE SOULÉ, CHRISTIAN ROSELIUS and MAZUREAU, and JUDGE CANON, while JUDGES ST. PAUL and D. SEGHERS, were the attorneys for Bishop Blanc. In the presentation of their case before JUDGE MAURIAN, of the Parish Court of New Orleans, the petitioners represent:

"That by an act of the Legislature of the State of Louisiana they were created, and are a body politic in fact and law, *de jure et de facto*. That the church of St. Louis of New Orleans, belonging to the said body politic, was built, finished and expressly appropriated to the use of the Catholic religion, in the year of our Lord one thousand seven hundred and ninety-four. At that time the said church, destined to replace the Parochial Church of the same name, which had been erected in New Orleans under the French government, was, by competent authority, and with the consent of the founder, Don Almonaster-y-Roxas, who had caused it to be built at his own proper expense, erected into a Cathedral or principal church, to be the seat of a Bishop's ministerial functions. *** Petitioners further allege, that the Catholics of New Orleans, ever since the year eighteen hundred and five, assembled together, took possession of the edifice called the Church of St. Louis of New Orleans, together with all the property thereto appertaining, and nominated among themselves administrators under the name of wardens, to administer all the affairs and revenues of the said church, together with all the property to the same belonging. Those Wardens have faithfully discharged their duty according to their mandate; they nominated the Reverend Father Antonio de Sedella, their Curate of the said church, and to continue to be their Curate.

After said nomination, a certain ARBÉ WALSH, styling himself Grand Vicar, vested with the spiritual administration of the diocese of Louisiana, and claiming the right to nominate the Curate as belonging to

himself in his said capacity, troubled and molested the said Antonio de Sedella in the possession of his office as Curate; but a suit having been brought by the Abbé Walsh, as plaintiff, a judgment was rendered by the Superior Court of the Territory of Orleans, which totally upset the pretensions of Abbé Walsh, and maintained Father Antonio de Sedella in the full possession and enjoyment of his office.

Posterior to said judgment, about the year 1810, another priest, known under the name of ABBÉ OLIVIER, styling himself Apostolic Vicar, vested by the Bishop of Rome with the spiritual administration of the diocese of Louisiana, set up the same pretensions from which the Abbé Walsh had been debarred by the aforesaid judgment; that he endeavored to remove Father Antonio from his office, but he dared not resort to our tribunals to effect this end, and finding that his assumed authority was not recognized, he contented himself with addressing to the General of the Order of the Capuchins in the Island of Cuba, a lengthy philippic, against Father Antonio, which, were it not for the respect which is due to the dead, who must be allowed to rest in peace, might justly and deservedly be qualified as a defamatory false and slanderous libel, the original of which was forwarded to Father Antonio himself by the said General of the Capuchins, whom the author of the libellous writing had requested to order Father Antonio out of his office, and retire to the convent to which he belonged in Spain. Until his death, which took place on the nineteenth of January, 1827, Father Antonio continued in full and entire possession of his office of Curate, without ever being therein disturbed by the Bishops whom it pleased the Court of Rome to send to New Orleans. At the death of the reverend and justly to be regretted Father Antonio, Mgr. Rosati, Bishop of the diocese, nominated by the Pope, then exercised his Episcopal functions in New Orleans, and at the same time, Abbé Moni, who was one of the Vicars of the Parochial and Cathedral Church of St. Louis, under Father Antonio, united the unanimous suffrages of the Catholics of New Orleans, and was loudly and publicly proclaimed as the priest who enjoyed their utmost confidence, and as the worthiest, if not the only one worthy to succeed Father Antonio as Curate of the said church. In consequence of this manifestation of the popular will, and, no doubt, actuated by the praiseworthy intention of acceding to the wishes of the Catholics, Bishop Rosati informed the Wardens of the Church of St. Louis, then in office, that he had elected or nominated Abbé Moni as Curate, to be the successor of Father Antoine, and said nomination, however irregular, under the existing laws, was approved by the Wardens in terms which clearly evinced the perfect understanding and good feeling then existing between the Wardens and the Bishop. Abbé Moni remained in possession of his office of Curate and discharged its duties until the day when he was compelled to relinquish the exercise of his functions by the disease which caused his death, and, at his request, Mgr. Antoine Blanc then, and at the present time, Bishop, nominated by the Pope, designated another priest, Anné ANDEIGE, to fill the office of Abbé Moni temporarily. Prior to that time, and, consequently, at the death of Abbé Moni, all the Bishops, who successively exercised their ministerial functions in this country, from the year 1826, without excepting Bishop Blanc, have received a salary from the Wardens of the Church of St. Louis, paid to them out of the revenues of the church; but, in January, 1842, Bishop Blanc, being no longer satisfied with that salary, demanded, through the medium of a letter addressed to petitioners, the revival in his favor of a certain right known under the denomination of *Cuarta Episcopal*, that is to say, he demanded that one-fourth of the perquisites (casual) of the said church should be allowed him, over and above his salary. Petitioners, thinking they were not authorized to grant that demand, did not accede thereto, and they, subsequently, suppressed the said salary under the conviction that, in allowing the same, the Wardens had overstepped their powers, and because, inasmuch as Bishop Blanc never preached, although the canons and laws of the church made it his duty to preach,

he did not render to the Church of St. Louis services equivalent to the said salary.

"At the death of Abbé Moni, the office of Curate of the Church of St. Louis having become vacant, Bishop Antoine Blane, setting up again the pretensions of Abbés Walsh and Olivier, which should not be countenanced inasmuch as the question had already been decided by a judgment, took upon himself, by virtue of his Episcopal authority, to confer, *pleno iure*, and without consulting the Wardens, the office of Curate of the Church of St. Louis on a certain ABBÉ ROUSSILON, his personal friend, a foreigner, a priest unknown to the Wardens, and who had no claim to their confidence, for that reason, and because they could not recognize in the Bishop *the right of nomination*, the right of patronage, which is inherent to the property, they, the Wardens, rejected the nomination. Said rejection was immediately followed by the publication of a pastoral letter of the Bishop, menacing the Wardens with ecclesiastical censure and penalties, and hinting at excommunication for being schismatic, if they persisted in their resistance to his Episcopal authority. Notwithstanding the aforesaid pastoral letter, the Wardens, being satisfied that, according to the constitution and laws of this State, applicable to the subjects in controversy, as well as according to the laws of France and Spain, which have not been abrogated and are yet in force, they could not surrender one of their most important privileges and franchises to an authority which, except in matters of dogma and faith, is not recognized in this State, and emanates from a foreign power, refused to submit themselves to the arbitrary pretensions of the Bishop. In this situation of affairs, wishing to avoid as much as possible the continuation of the conflict of pretensions at war with the peace of the church, the Wardens consented to accept as their Curate another priest, known by the name of FATHER MAENHAUT, who was designated by the Bishop; but, in consequence of the arrogation of certain pretended rights on the part of Father Maenhant, which your petitioners could not admit, the said Maenhant abandoned his functions of Curate, and withdrew to the Bishopric (*a Tereché*). The Bishop encouraged Maenhant in the steps aforesaid, and had, no doubt advised, and at all events approved the assumption of the powers which were contested on the part of the Wardens. Afterwards, all the priests attached to the Church of St. Louis were, by the authority of the Bishop, withdrawn from the church, whereby it was deprived, from the second of November, 1842, of all religious services, and your petitioners were disabled from discharging the duties imposed upon them by their office, to the great scandal of the public, and to the detriment and damage of the church and of your petitioners.

"Afterwards, the true Catholics of this city, having met with a view to put an end to the troubles which agitated the public mind, and to effect a good understanding between the Bishop and the Church Wardens, a committee, composed of fathers of families and other good Catholics, was appointed by the meeting, for the purpose of conferring with the respective parties, to obtain from them mutual concessions, by means of which it was hoped that peace would be re-established. The result of the measures was an agreement by which the Bishop renounced his arbitrary pretensions and consented to nominate a Curate subject to the approval and disapproval of the wardens; that, in consequence of said understanding and in virtue of the same agreement, the Bishop nominated another priest, known by the name of Father Bach, whose nomination was approved by the Wardens on the twelfth of January, 1843. Father Bach took possession of his office of Curate, to which, however, the Wardens would not have consented, if they had anticipated that it was his intention to dictate to them other and new conditions, as he afterwards attempted to do, such as to give to the Bishop the power of approval or rejection of the tariff, the resolution or deliberation of the Wardens fixing salaries or perquisites of the priests employed in the church. Said pretension, on the part of FATHER BACH, having been rejected by the Wardens, he continued in the possession of

his office until his death, the nineteenth day of September last (1843). When Curate Bach died Bishop Blane was absent from New Orleans, and the other priests attached to the Church of St. Louis remained in the discharge of their functions until they were all, with the exception of one, withdrawn from the church by the Bishop, in execution of the unlimited powers which he arrogated to himself, and for the purpose of compelling your petitioners to an absolute surrender of their rights, franchises, powers and prerogatives, as Catholics, and as free citizens of the United States, who can recognize no other sovereignty, except in matters of religious dogma, than that of the government under which they live. On the return of the Bishop to New Orleans, and as soon as he was informed of the death of the Curate Bach, he stated in a letter written to your petitioners, that it became his duty to consider and select from among his priests the one best calculated to fill the vacancy occasioned by the death of the venerable Curate Bach.

That in said letter, which is dated the tenth of October, 1843, he likewise states to your petitioners: 'One consideration has prevented me until now, from stating to you the choice which I have made, and in order to obviate the same troubles which, during fifteen months, afflicted the Catholic community, and which must have been as painful to you as they were to me, I have thought that it was necessary to determine in a precise manner what will be the condition of the priest whom I shall place or appoint as Curate of the Cathedral. This, it appears to me, is the only means of putting an end to all difficulties. In order that a priest should exercise his functions of Curate of the Cathedral with dignity and propriety, it is necessary that he should have in his power the records for which he is responsible, both to families and to his Bishop; that he should have the control and choice of the officers and assistants in the interior of the church, so that he may exercise his ministry without hindrance. That the free use of the presbytery should be secured to him in such a manner as to be master in his own house, and finally, that the tariff or fee bill, which is to be followed by the clergy, should be subject to the approbation of the episcopal authority.' The Bishop concludes his letter in the following words: 'These propositions being made for the sole purpose to put an end to all difficulties, I think that you will at once accede to them. As soon as your acquiescence is communicated to me, I will at once inform you of the choice which I have made. I have the honor to be, etc.'

'Your petitioners further represent, that they could not but be surprised at the extraordinary conditions which the Bishop attempted to dictate to them, and which he required them to accept, in order to obtain the nomination of a successor to the Curate Bach, whose death had deprived the Church of St. Louis of its pastor; but such was the extraordinary character of the conditions, that they were compelled to withhold their assent thereto. Resolutions, to which effect, being passed, were communicated to the Bishop; that they could not accede to the pretensions set up by the Bishop, without transcending the powers delegated to them by the charter under which they act. * * * * * Your petitioners further represent, that after the Bishop had been notified that his propositions had been rejected, he addressed them a letter, dated the twenty-second of October last (1843), in which he states, that if they persist in their resolution, all connection between him and them shall cease, by which he clearly intimates, that unless his extravagant pretensions are recognized by your petitioners, no Curate shall be appointed for the Church of St. Louis. In his letter, the Bishop endeavors to justify his various pretensions by an elaborate discussion, with a view to induce the Wardens to accede to his demands, and concludes by notifying to them that he will always assert the exclusive right and privilege of appointing all Curates and other ecclesiastical dignitaries. This, he pretends, is guaranteed to Bishops, by what he calls the common ecclesiastical law, which is nothing else than what the European Canonists, Jurists and Bishops have always denominated the *ultra montane law*, or otherwise, the purely Papal law, which has never been in force, either in Spain or in France, nor in the

American colonies, and has at no period been in force in this State. It has, on the contrary, always been resisted and repudiated by the prelates and dignitaries of the church in those countries where an attempt has been made to introduce it.

"That, on the first of November, instant, the Wardens informed the Bishop, through their president, that they could not acknowledge his unfounded and preposterous pretensions, informing him, at the same time, that, in the exercise of their right of presentation (*droit de patronage*), resulting from the Spanish ecclesiastical laws, which are still in force in Louisiana, so far as not inconsistent with the positive constitutional and statutory laws of the State, as well as from the acts of incorporation, they have nominated a priest to the Curacy of the Church of St. Louis. On the third of the same month the Bishop addressed a letter to the President of the Wardens, in which he declares, that he cannot and will not acknowledge the right of the Wardens to make said nomination, relying on a brief or rescript of POPE LEO XII, as evidence of his own right, and as the only guide to be followed by him as Bishop, and stating that he should consider, as schismatic, any priest who should exercise his functions in the church under said appointment, which he pretends is radically null, and alleging, that it is impossible for him to approve the nomination, which he calls an act of schism on the part of the Wardens, and apprising them, that henceforward, the priests officiating in the church, as well as those attached to the obituary chapel, shall cease to be in the pay of your petitioners. He concludes by accusing them of endeavoring to destroy the unity of the Catholic Church, and stating, at the same time, that he reserves to himself the right of withdrawing, employing and changing the priests appointed by him to officiate in the Church of St. Louis, according to his own will and pleasure.

"And your petitioners further represent, that the language thus used by the Bishop is indicative of an intention on his part to secure to himself a despotic and absolute authority, under the specious pretext of serving the interests of religion, and by that means to extend the secular influence of the Court of Rome over this Republic, in violation of all our laws and usages, and in violation of our religious liberty, and to make the *dicta* of the Court of Rome, even in temporal matters, paramount to the constitution and laws of this State. Fully convinced of the inevitable tendency of the pretensions of the Bishop, and being unable, without being guilty of a dereliction of duty as Christians and as freemen, and without violating the principles of the Federal and State constitutions, to recognize and admit said exorbitant pretensions, they have always deplored, and still sincerely deplore the inconceivable and blind obstinacy with which the Bishop persists to uphold said pretensions, and especially, the violent and unchristian temper which he displays in denouncing your petitioners and their acts as schismatic. In reality, they have done nothing more than exercise their unquestionable right of presentation (*droit de patronage*), which right consists simply in presenting to him a Catholic priest to fulfill the functions of Curate of the Church of St. Louis, leaving him, at the same time, his Episcopal right to reject said presentation, if the nominee do not possess the qualifications required to receive from him, the Bishop, the canonical institution, without which, the Wardens acknowledge, that such priest could not be admitted to exercise his functions in the church. * * * Your petitioners further represent, that in their capacity of owners, they and their predecessors, have administered the temporal affairs of the church, and with its revenues, which, in the beginning, were very inconsiderable, they kept all the buildings in a proper state of repair, built the principle steeple of the church and constructed the gallery known as the tribune. When, in 1805, the first Church Wardens elected by the Catholics took possession of the property and commenced the administration of the affairs of the Church of St. Louis, the real estate belonging to it consisted in a space of ground situated on the left side of the church, and comprised, between Chartres, St. Anne, Royal and the confirmation of Orleans street. Said space of ground was at that time covered with

small buildings of brick and wood, of little or no value, and yielding but a small revenue. The large building, which is in part opposite the *Place d'Armes*, had only been commenced, and in the imperfect condition in which it then was, being only raised to the first arches, was used by being temporarily covered with boards by the person to whom it had been rented, and produced only a small annual rent.

"Your petitioners, and their predecessors, have caused to be constructed, on the whole of said space of ground, all the brick buildings, several stories high, with which it is now (1844) covered, fronting on St. Anne and Royal streets, and on the place called St. Antoine. The Presbytery fronting on St. Antoine Place has likewise been built by your petitioners. Before it was erected, and up to the time of the death of the Reverend Father Antonio de Sedella, there was nothing but a small frame house, in which this worthy pastor resided, and he was the only priest attached to the church who was lodged at the expense of the church. The large building fronting on the *Place d'Armes* has been finished and completed by your petitioners according to its original plan, and distributed in such a manner as to be conveniently occupied at first by private individuals, and afterwards by some courts of justice in this city. When the public desired that all the courts sitting in New Orleans should be held in the same building, your petitioners, both with a view to conform to the public exigency, and to derive a certain annual revenue from the property, caused important additions and alterations to be made to and in said building, so as to afford convenient halls for the sessions of different courts, and for the clerks and sheriffs thereof.

"The cemetery which was used by the church being too small, and the police ordinances no longer permitting that interments should be made therein, your petitioners purchased, for the use of the church, a large extent of ground, to be used as a Catholic church-yard, not far distant from Rampart street, which cemetery is still used for the purpose aforesaid. Your petitioners also purchased, for the use of the Catholics belonging to the corporation, a lot of ground situated on Rampart street, on which they have erected a small chapel or church, called the Obituary Chapel, and also, a convenient dwelling-house for the priests officiating in said chapel. Your petitioners further represent, that notwithstanding all the foregoing facts and acts of proprietors and patrons, in opposition to the laws of this State, and with the sole view to supersede said laws by the rules of discipline of the Roman Church, called the common *ultra montane* law, Bishop An'oine Blanc contests the right of your petitioners to do or perform any act, either as patrons vested with the right of presentation, or otherwise, in the nomination of the priests charged with the performance of religious service in the Church of St. Louis, as well as in the Obituary Chapel. By his conduct and the influence which his station gives him over the minds of a large number of persons incapable of drawing a clear distinction between the cause of religion and its ministers, and between that which belongs to the dogma or faith of the Catholic religion and those laws which only regulate its discipline, the Bishop has caused a deplorable division of opinion among the Catholic population of this city, although it was his bounden duty to use every effort in his power to preserve harmony, good feeling, benevolence and charity.

"Said division has reached to such a point, that, recently, a certain number of persons calling themselves the representatives of the Temperance Society, generally unknown to your petitioners, but, probably, Catholics, have published a vote of censure or disapprobation, conceived in harsh and insulting language, of the conduct and pretensions of your petitioners, and, at the same time, approving the conduct and pretensions of the Bishop, declaring that they recognized them as just and legitimate, and offering their aid and assistance to maintain the Bishop in the exercise of his pretensions. To the great regret of your petitioners, the said Bishop has addressed a letter to the representatives of the Temperance Society, published in one of the newspapers in this city, in which he, without regard to the consequences which might flow from

such a step, approves of the sentiments expressed by those individuals and offers them his thanks. The Bishop, relying on the proffered support of said society, and regardless of the evils which may be occasioned by exciting a degree of exasperation and discontent which may become fatal to the public peace, has finally withdrawn from the Church of St. Louis, all the ministers of the gospel attached to the church since the death of the late curate, with the exception of FATHER ASSENCIO, whose exertions, notwithstanding all his zeal and learning, are inadequate to the spiritual wants of the Catholics of the Church of St. Louis, which, consequently, is deserted. Finally, your petitioners represent, that by reason, and in consequence of the inadmissible pretensions of Bishop Blanc, as well as by his refusal, either to recognize the right of nomination or presentation of your petitioners, or to exercise said right of nomination himself, subject to the approbation of your petitioners, as it has been done during the time of Bishop Rosati, in pursuance of the compromise or agreement made between that Bishop and a committee of Catholics referred to above, and also, by the withdrawal of all the priests from the church except one, your petitioners have suffered and sustained damage to a large amount, which has increased by the effect of the libellous and defamatory letter which the Bishop has written and published as aforesaid, and that said damages amount to at least twenty thousand dollars, for which petitioners pray, together with interest and costs of suit, and for such other remedy and relief as the nature of their cause, and the particular circumstances of the case may require, etc."

The defendant, through his attorneys, Judge St. Paul and Judge D. Seghers, duly entered an exception to the petition and prayed that it be dismissed. The exceptions were accordingly sustained by Judge Maurian, and the petition dismissed. The case was carried to the Supreme Court by the Wardens, a decision reached in the June term of 1844, and, notwithstanding the eloquence and ability of their counsel, the judgment of the lower court was affirmed. The decision of the court was delivered by JUSTICE BULLARD in substance, as follows:

"A vacancy in the office of Curate of the Church of St. Louis of New Orleans, cannot deprive the corporation of the faculty of suing. The Curate is an *ex-officio* member of the Board of Wardens, having but one vote, like any other member, in its deliberations. The statutes of seventh March, 1816, and twenty-second March, 1822, incorporating 'the Wardens of the Church of St. Louis, of New Orleans,' do not give the Wardens a right to appoint, in the theological sense of the word, a Curate, but only to provide for his salary; but they have a perfect right to withhold all salary from any person whatever, and even to prevent one claiming to be a Curate from entering the church belonging to the corporation. The Legislature have not, and could not authorize the Wardens to interfere in matters of mere church discipline and doctrine, nor constitutionally declare what shall constitute a Curate in the Catholic acceptation of the word, without interfering in matters of religious faith and worship, and taking a first step towards a church establishment by law. A Bishop cannot be made liable in damages for any expression of opinion, as to the extent of his Episcopal authority, nor for any act or omission in the exercise of his spiritual functions. Such acts or omissions violate no legal right, nor do they involve any dereliction of legal duty or obligations. Courts of Justice enforce civil obligations only—not spiritual ones. Malice is of the essence of slander. Unless it be alleged, no action can be maintained for a libel. A corporation cannot maintain an action for slander. The Spanish ecclesiastical laws have no longer any force in this State. The relation between a Bishop and the Wardens of a church implies no civil contract, and consequently gives rise to no civil obligation. It is not a 'contract having for its object the gratification of any

intellectual enjoyment, whether in religion, morality or taste, or any convenience, or other legal gratification,' within the meaning of Art. 1928, § 3, of the Civil Code. The right to nominate a Curate, or the *ius patronatus* of the Spanish law is abrogated in this State. The Wardens of the Church of St. Louis, of New Orleans, are authorized to administer the temporalities of the church, and are responsible only to their constituents for the manner in which they may administer them. They cannot compel the Bishop to institute a Curate of their appointment, nor is he, in any legal sense, subordinate to the Wardens of any one of the churches within his diocese, in relation to his clerical functions."

Messrs. Soulé, Canon and Roselius, prayed for a rehearing, urging: First—That the right of presentation is strictly a legal, or civil right, capable of being enforced in a Court of Justice, under the law in force at the time the Church of St. Louis was built; Second—That the change of government and repeal of the Spanish laws, could not impair the vested rights of the plaintiffs and of those under whom they claim; Third—That the rights claimed by the plaintiffs are not inconsistent with religious liberty, nor in any way incompatible with the institutions and laws of the State. The rehearing was refused. HON. FRANCOIS XAVIER MARTIN was Chief Justice, and HONS. HENRY ADAMS BULLARD, ALONZO MORPHY, EDWARD SIMON and RICE GARLAND, Associate Justices.

In February, 1850, the principal tower of the Cathedral fell, injuring the roof and walls to a great extent. When the Wardens set about having the Cathedral repaired, they concluded to alter and enlarge the building to its present dimensions and appearance. It is the prevalent erroneous belief that the Cathedral was torn down and rebuilt in 1850. This is a mistake, as it was simply altered and improved, and not rebuilt. The following is a description of the Cathedral before its renovation and alteration in 1850:

"The architecture of the Cathedral is by no means pure, but is not wanting in effect on this account. The lower story is of the rustic order, flanked at each of the front angles by hexagonal towers, projecting one-half of their diameter, showing below Tuscan antae at each angle, and above pilasters of plain mason-work, in the same style, with the antique wreaths on the frieze of the entablatures. These towers are crowned by low spires, erected after LATROBE's designs, about A. D. 1814. The grand entrance to the Cathedral is in the middle of the front, being a semi-circular arched door, with two clustered Tuscan columns on either side. This entrance is flanked by two smaller doors, similar to the principal one. The second story of the front has the same general appearance, as to the same number of columns etc., as the lower one, but is of the Roman Doric order. Above, and corresponding to the principal entrance, is a circular window, with niches on either side of the side doors below. On the apex of the pediment of this story rises the principal turret, being in the Tuscan style, and in two parts, the lower being square, about twenty feet in height, with circular apertures on each side, the upper hexagonal having a belfry, with apertures on each side for letting out the sound, flanked by antae. The proportions of the order are not observed in this belfry, which was erected about 1824 by LE RICHE. The Cathedral has a tenure, to speak in legal phrase, of every Saturday evening offering masses for the soul of its founder, Don Andres Almonaster-y-Roxas, and every evening of that day as the sun sets, does the mournful sound of the tolling bell recall his memory to the citizens."

In 1861, the year following the death of Archbishop Blane, Right

REVEREND JEAN MARIE ODIN, D. D., was consecrated Second Archbishop of New Orleans. He had been consecrated Bishop of Claudiopolis and Vicar-Apostolic of Texas, March 6th, 1842, made Bishop of Galveston in 1847, thence promoted to the Archbispoprie of New Orleans. He died at Ambierle, France, May 25th, 1870, at an advanced age. Archbishop Odin was a man of singular piety, great devotion to his religion and to the cause of humanity, and of untiring perseverance. For years, when sent to the wilds of Texas, he labored alone and without any aid or encouragement, through the greatest trials and tribulations. He was very intellectual, of a modest, retiring, refined disposition, and his whole life was one of continual sacrifice and good deeds.

His successor is the present incumbent, the venerable and beloved ARCHBISHOP NAPOLEON JOSEPH PERCHÉ, D. D., who was born at Angers, formerly called Anjou, Capital of the Department of Maine-et-Loire, on the 10th of January, 1805, and received his education in the city of his birth and adjacent colleges. As a child he was unusually precocious, for at the age of four years he could read his native language with great fluency, and at fifteen began the study of philosophy. So great was his success that he had already at the youthful age of eighteen received the appointment of Professor of Philosophy, which he held until his ordination as priest in 1829. At the age of 24 he was placed by his Bishop, MGR. MOUTAULT-DES-ISLES, in charge of Murr, a little town not far from Angers, the population of which was difficult to lead. The young priest, however, won their love and admiration to such a degree that more than thirty years after his departure, as the following striking incident shows, the memory of his good deeds was fresh and green in the hearts of the towns-people. A missionary priest, belonging to the Diocese of New Orleans, in a visit made to France, met the Vicar of Murr, the Abbé BOITTEAU, who said to him:—"Come and preach in our church." "What," replied the humble missionary, "I preach in your church! What are you thinking of? It is impossible." "On the contrary," answered the Abbé, "you have only to talk about the Abbé PERCHÉ to the people of Murr; tell them that he is your Archbishop, that you have been sent by him to them. That name is held in reverence by them; it will produce a magical effect; they will be touched, moved, they will listen to you with more attention, more sympathy, than if you were to talk of God, of the Holy Virgin or of the Saints; the Abbé Perche is everything to them—he is more than the good God himself!" The young Abbé Perché afterwards exercised his ministerial functions for some time at Turquand, and at the Prison of Fontevrault with equal success. Having been given charge of several houses of the *Dames du Bon-Pasteur* (Ladies of the Good Shepherd) he remodelled and strengthened the organization, making it more compact and useful than it ever had been before. MGR. FLAGET, Bishop of Bardstown, Ky., made in 1836, a trip to France for the purpose of securing preachers for missionary work in Kentucky. The young Abbé Perché was the first to offer his services, and the year

intervening between his departure for new fields of labor he occupied in studying diligently, in preparation for the work that awaited him. In 1837 he arrived in the United States, and was stationed by Mgr. Flaget at Portland, Ky. His first task was to acquire a thorough knowledge of the English language, which he succeeded in doing in a very short time. For four years he labored zealously, and implanted himself as deeply in the good graces of his flock as he had in those of the people of Mur in his native country. Desires of building a church, and not securing sufficient funds for the purpose, he conceived the idea of coming to New Orleans, and obtained from Mgr. Blanc permission to preach and to collect money. This was in 1841, when he was only 36 years of age. He returned to Portland with the necessary sum, but so favorable an impression had he made upon the Bishop and people of New Orleans, that the former engaged him to return to New Orleans, where he has remained ever since. Taking an active part in the celebrated contest between Bishop Blanc and the Church Wardens, in 1842, in which he was an enthusiastic defender of the Bishop, he founded a journal for the purpose of giving force and dignity to his writings; that journal is *Le Propagateur Catholique*, the organ of the Catholic Church in Louisiana. In 1842 Abbé Perché was made Chaplain to the Ursuline Nuns, which he held for twenty-eight years, receiving in 1870 the appointment of Coadjutor to Archbishop Odin, *cum jure successionalis*. He was consecrated on the 1st of May of the same year, succeeding to the Archdiocese on the death of that good man, and received the *Pallium* from Pope Pius IX, in December, following. Though bending under the weight of years and the enfeebling strokes of recent severe illness, he is charming in manner and conversation, and his actions are at once characterized by humility, intelligence, profound knowledge of the world, and sociability. His Coadjutor and Apostolic Administrator of Temporal Affairs is the RIGHT REVEREND FRANCOIS XAVIER LERAY, D. D., who, in the event of the venerable Archbishop's death, will be his successor. Bishop Leray was consecrated Bishop of Natchitoches, April 22d, 1877, and appointed Coadjutor of New Orleans and Bishop of Janopolis, *in partibus infidelium*, October 23d, 1879.

From 1844, when the Supreme Court decided in favor of Bishop Blanc, but recognized anew the right of the Church Wardens, to the temporal administration of the Cathedral, until the 1st of July, 1871, the Wardens continued to discharge their functions without molestation. They repaired and partly reconstructed the Cathedral, met all the expenses, salaried the Bishop, the Curate, the Priests, and provided for all the incidental expenses of the Church. In 1871 they rented, or rather ceded, the Cathedral to Archbishop Perché for ten years, he to receive all of the revenues, out of which he was to pay the expenses. This lease expired on the 1st of July, 1881. Finally, in 1878, the Abbé Milhet, in the name of His Grace, the Archbishop, raised new pretensions relative to the right of the Archdiocese to the Cathedral property.

JUDGE PAUL E. THÉARD, attorney for the Church Wardens and himself a member of that body, investigated the matter, and found that there was no foundation whatever for the claims of the clergy. The pretensions of the latter were, accordingly, not acceded to by the Wardens, who declared their unwillingness at that particular moment to transfer their property to the Church, owing to the financial embarrassments of the Archdiocese. Subsequently, however, the Wardens, having gone into liquidation, the Cathedral and its appanages were, by authentic act, made over to Archbishop Perché and Bishop Leray, jointly, as representatives of the Roman Catholic Church in this Archdiocese. They assumed the payment of the only debt of the Wardens, viz., an annuity of \$500 to an old colored woman by the name of FANNY MAGER, who died about six months ago, at the advanced age of 87 years. The history of this annuity is as follows: On the 5th of July, 1845, the President of the Board of Wardens was authorized by a resolution of the Board to accept, in their name, the sum of \$8,000 belonging to the negress, Fanny Mager, who had inherited the same from her master, Jean Mager; the Wardens binding themselves to pay monthly to the said Fanny Mager, during her lifetime, a yearly sum of \$500. This contract proved most onerous to the Wardens, as the old woman lived longer than had been bargained for. Up to the time of the transfer made by the Wardens, she had already received \$17,500.

The following pieces of property at present constitute the appanages of the Cathedral: Of the block of buildings bounded by Royal, Chartres, St. Anne streets, and St. Antoine Alley, which the Wardens had erected upon the plot of ground at the left of the Cathedral, only the Presbytery remains to the Cathedral. The Court Building was sold to the city, and the other buildings were included in the transfer to the Archdiocese of the Catholic Church of New Orleans.

THE ST. ANTOINE OBITUARY CHAPEL on North Rampart street, corner of Conti, erected by the Wardens, now St. Anthony's Italian Church, Rev. J. A. Manoritta, Pastor. The history of this Chapel is as follows: On account of the great increase in the population of the city, and of course the increased number of interments, objection was made about the year 1822 to the performance of the services for the dead at the Cathedral, on account of its very prominent and public situation. Under these circumstances the city made a grant of land at the corner of Conti and Rampart streets, to the Board of Wardens of the Church of St. Louis, on condition of their erecting upon the same, a chapel as a place for the exposition of the bodies and performance of the funeral ceremonies in conformity to the Catholic ritual. In pursuance with this intention, a cross, marking the present site of the altar of the Chapel was placed with proper ceremonies on the 10th of October, 1826, and on the following morning the building was begun. Its erection was vigorously prosecuted, at the expense of the Board of Wardens of the Cathedral,

and completed within a year after its commencement at a cost of about \$16,000. It is a plain but neat edifice, and is dedicated to the most holy St. Anthony of Padua, as patron saint. All funeral ceremonies of Catholics were for a long time performed here. It was included in the transfer made by the Wardens to the Archdiocese.

THE BATTURE LOTS facing the square bounded by Front, Peters, Robin and Henderson streets, and those facing the corner of Henderson and Front streets, in the square bounded by those two streets, Rosignac and Peters streets, which were acquired by a legacy of STEPHEN HENDERSON, and which are rented for thirty years to Samuel Boyd, dating from June 1st, 1874, for nothing for the first six years, and after that period, at a rental representing the interest on the value of the said lots at the rate of 8 per cent, per annum; a value to be fixed by the Mayor and the Judge of the Second District Court, every twelve years, that is in May, 1880, and in May, 1892.

ST. ANTOINE SQUARE, in the rear of the Cathedral.

THE CEMETERIES—No. 1, Bounded by St. Louis, Conti, Liberty and Basin streets, which belongs to the Cathedral, in virtue of a French concession dated 1744; No. 2, bounded by Customhouse, St. Louis, Robertson and Claiborne streets, three squares originally donated to the Church Wardens by the City Council on May 3d, 1823. For a long time there have been no burial sites for sale in either of these cemeteries. The Sexton of the former is Moise Rodriguez, and of the latter, J. F. Callico. Finally, the ESPLANADE CEMETERY, on Esplanade street, near Bayou St. John, part of a large tract acquired from Mr. Felix Labatut, in virtue of resolutions adopted by the Board of Church Wardens on the 5th of June, 1849. In this cemetery there are still left a large number of burial sites and lots for sale. H. Bienvienn is the Sexton.

THE ARCHDIOCESE OF NEW ORLEANS, comprises Louisiana, between the 29th and 31st degrees of north latitude, and has a Catholic population of about 250,000. Its jurisdiction extends over the Dioceses of Mobile, Ala., erected in 1826; Natchez, Miss., erected in 1837; Little Rock, Ark., erected in 1843; Galveston, Tex., erected in 1847; Natchitoches, La., erected in 1853; and San Antonio, Tex., erected in 1874; and the Vicariate Apostolic of Brownsville, Tex., established in 1874.

MONSEIGNEUR CHALON, who was Curate and Prothonotary during Archbishop Odin's administration, and who died at Lyons, France, last spring, was the last Priest to hold the office. His immediate predecessors were Fathers Bach, Maenhardt and Duquesnay. Very Rev. Father Raymond was Vicar General with Father Chalon, and Fathers Millet, Ferrec and Mignot were the latter's assistant priests. FATHER MILLET afterwards became Vicar-General and Administrator of the Archdiocese under Archbishop Perché, but died of yellow fever in the epidemic of 1878. FATHER FERREC was accidentally drowned about six years ago in Lake Pontchartrain while bathing. He was a fine swimmer, but a sufferer from heart disease, which had been increased by his arduous

labours at Shreveport during the yellow fever epidemic of 1873. VERY REV. FATHER HYACINTHE CLAUDE MIGNOT, the only one of the two surviving, is now Canon of the Cathedral. As a Priest he is zealous and devoted to his religion, and as a man respected and liked by all for his urbanity and sociability. Upon the death of Father Chalon the office of Curate was merged with that of Archbishop, and His Grace, Archbishop Perché, was the first to act in the dual capacity.

The present Vicar-General of the Archdiocese of New Orleans is VERY REV. G. A. ROUXEL, the Chancellor is REV. H. M. LE-COZIE, and the Archiepiscopal Council is composed of Bishop Leray, Coadjutor; Very Rev. Rouxel, V. G.; Very Rev. B. Neithart, C. SS. R., and Rev. J. B. Bogaerts. Very Rev. Father Rouxel is also Administrator of St. Louis Cathedral, and Rev. Fathers MIGNOT, M. PALMER and J. M. BERRONET, assistants. Rev. Father Le-Cozie is Pastor of St. Mary's Chapel, at the Archbishop's residence (the old Ursuline Convent) and Rev. Father Theophilus BLANC-GARIN, assistant. The Keeper of the Parochial Archives is M. L. D. DE-JAHAM, with his office at the Presbytery. Within the mouldy covers of the archives are the baptismal records of our most prominent and illustrious citizens, among them the worthy gentleman just retiring from the Mayoralty. The record shows that Joseph, the son of Samuel SHAKSPEARE, a native of Baltimore, Md., and Marianna Mathis, a native of Neuville, Switzerland, was born in New Orleans on the 12th of April, 1837, and baptized in the Cathedral on the 20th of July following by Rev. Father Bernardo Permoli, Vicar of the Cathedral. The god-parents were M. P. de Ansoatzgui and Mme. Maria Dolores de Ansoatzgni, nee Martinez.

The remains of the celebrated curate, FATHER ANTOINE, and many of his successors in office, lie buried under the floor of the vestry in the Cathedral, back of the altar of Notre Dame de Lourdes. Underneath the marble pavement of the Cathedral, in front of this altar and on the side opposite the grave of Don Almonaster, lie the remains of three cavaliers, of noble descent, whose names are prominent in the early annals of Louisiana. They are, as the French inscription on the marble slab in the floor relates: FRANCOIS PHILIPPE DE MARIGNY DE MANDEVILLE, founder of the old Creole families of Marigny and Mandeville. He was a Chevalier of the Royal and Military Order of St. Louis and *Major de Place*, of New Orleans, born at Bayeux in Normandy, and died in New Orleans, Nov. 1st, 1728. The second is the son, Antoine Philippe, Chevalier of the Royal and Military Order of St. Louis, and Captain of Infantry in the service of France; born at Mobile, Feb. 28th, 1722; died in New Orleans, Nov. 6th, 1779. And lastly, the son of the preceding, Pierre Philippe, Chevalier of the Royal and Military Order of St. Louis and Captain of Infantry under the Spanish Government, born in New Orleans, June 15th, 1751, died May 11th, 1800.

FRANCOIS PHILIPPE DE MARIGNY-DE-MANDEVILLE, the founder of the family, was one of the founders of the Territory of Louisiana. He was

appointed Commander of Fort Conde at Mobile in 1722, and of one of the ten companies of French soldiers in the Colony of Louisiana in 1724. In 1759, Rochemore, the new Intendant Commissary of the Territory, accused Gov. Kerleree of participating in an illegal and corrupt traffic with the Indians, secretly carried on under cover of the Governor's Secretary, Titon-de-Sibéque, and of extravagance in his expenses, and complained to the home government accordingly. On account, however, of certain gross irregularities of his own, and his opposition to Gov. Kerleree, Rochemore, was dismissed from office, and his numerous supporters treated with severity by the French Government, many being dismissed from office and sent back to France by Kerleree. Such a clamor had been raised, however, against Kerleree, and so assiduously did they work for the re-instatement of Rochemore in the Royal favor, that they succeeded in having the Ministerial order dismissing the Commissary from office suspended for the nonce. Among these ardent supporters of Rochemore, Antoine Philippe, the second Marigny-de Mandeville, then an officer in the French Marine troops sent to Louisiana, was one of the most active and influential. While afterwards in Paris, he memorialized the Prime Minister, the Duke de Choiseul, to know the cause of the ill-treatment inflicted upon him, and accused Kerleree of abuse of power and other violations of duty. Annexed to the memorial was a certificate from Bienville and one from de Vaudreuil, under whom he had served, commanding him in the highest terms.

ERRATA.

- Page 15—Line 14—For *them themselves* read *themselves*.
Page 16—Line 5—For *St. Ignatius* read *St. Louis*.
Page 21—Line 38—For *full* read *Bull*.
Page 22—Line 23—For *hearty* read *haughty*.
Page 23—Line 38—For *functuary* read *functionary*.
Page 27—Line 33—For Father *Antonie de Sedella* read Father *Antonio de Sedella*.
Page 30—Line 16—For *excepted* read *accepted*.
Page 31—Line 31—For *Regidros* read *Regidores*.
Page 32—Line 19—For *Le-Leonarda* read *Leonarda*.
Page 33—Line 10—For *oft his* read *of this*.
Page 34—Line 19—For *Cardenes* read *Cardenas*.
Page 35—Line 13—For *bosy* read *boys*.
Page 35—Line 32—For *maturity* read *morality*.
Page 35—Line 38—For *did* read *died*.
Page 38—Line 39—For *was very a* read *was a very*.
Page 39—Line 44—For *genu* read *genii*.
Page 40—Line 37—For *around* read *aroused*.

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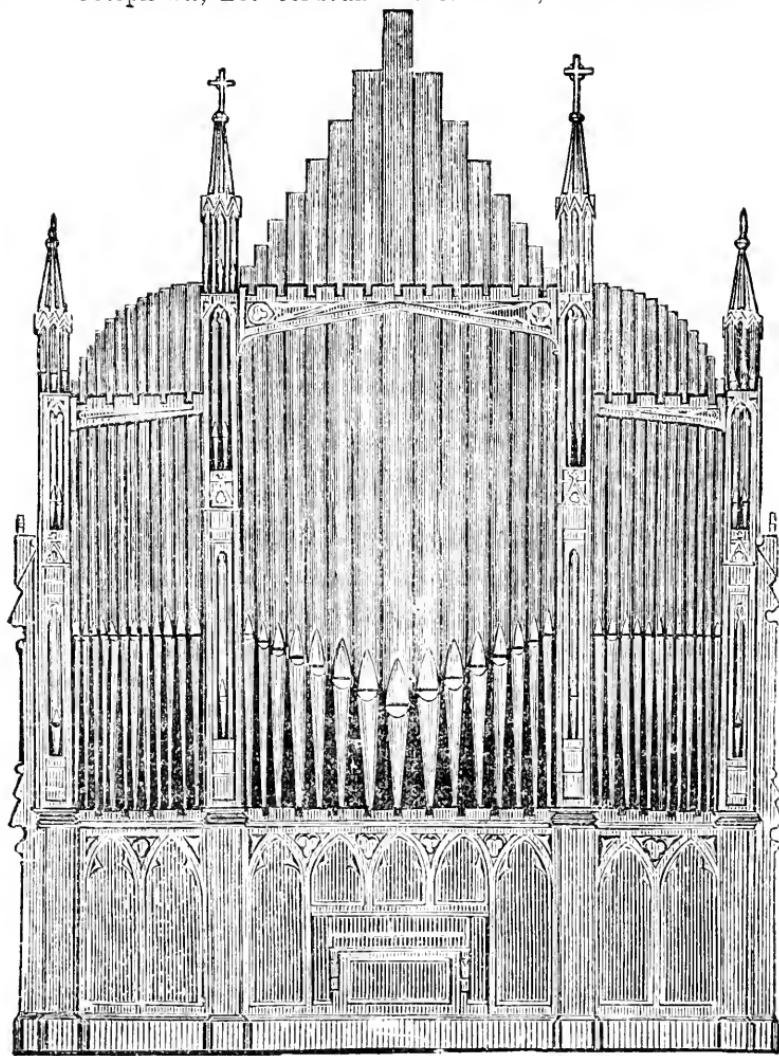
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